

PORN: CHALLENGING THE GLAD DAY VERDICT PORN AGAIN: LESSONS FROM THE DAYS OF PROHIBITION

Body Politic

A MAGAZINE FOR GAY LIBERATION

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RICHNESS &
STRENGTH**


**Mary Meigs on
the work of third world
lesbian writers in
the USA**

**RAID
DEFENCE
RECIPES**

**Roger Spalding on
what we've learned from
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STAYING ON

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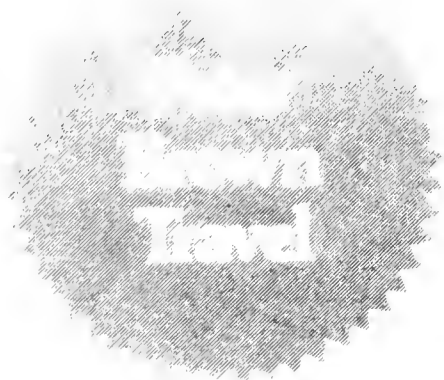
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Body Politic

A MAGAZINE FOR GAY LIBERATION

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Staying on 27

"An openly gay churchgoer is an anomaly to most people," writes David Townsend, a "Christian of a reasonably traditional stripe." But for David, Paul Murphy, Sue Mabey and others like them, sticking with the church provides the challenge of bringing together their faith and their sexuality.

Anger and richness 33

"The writing I have read by third world lesbians," says Mary Meigs, "is suffused by a sense of common rage, leaping among them like tongues of fire." But in that rage there is also a rare integrity that offers hope of "the truth that happens when women talk directly to each other."

Lessons from the raids 12

The police actions against Montreal's Truxx in 1977, Edmonton's Pisces Spa in 1981 and six baths in Toronto that same year were frightening experiences for those involved, but years of defence work have taught a whole community how to beat the busts. Roger Spalding reports.

"Unspeakably filthy" 7

Judge David Vanek spoke a good deal about the unspeakable in his March 4 judgment against Glad Day's Kevin Orr — so much so that he ordered people under 16 out of the courtroom before he began. Lawyer Dianne Martin says the decision sets "a dangerous precedent"; an appeal is in the works.

Pornography and prohibition 31

A social poison unleashing the brutal passions of men. That's what the temperance movement called alcohol — and what a new movement is saying about pornography. Tim McCaskell draws a parallel and asks where the anti-porn forces are leading us.

Coping with coupledness 47

What do you do when you come on to your lover and he doesn't respond? A common enough question — if we had any place to ask it of each other. Merv Walker says it's time for a gay Ann Landers — but with a difference.

Warning: Ostrom inside

Reader Michael Wellwood of Vancouver wrote us recently to say that he had been leafing through old copies of TBP at the public library, and that it had turned out to be an embarrassing situation. Why? "Because whenever I encountered a Gary Ostrom cartoon that I had never seen before I broke into uncontrollable laughter. A public library is not the place for this. Perhaps the problem could be solved by saying on the cover, WARNING, DO NOT READ IN A PUBLIC PLACE, OSTROM INSIDE."

Michael went on to suggest that we publish a volume of Ostrom's collected works that he could enjoy in the privacy of his own home. We don't have our publishing act together enough to take him up on that right now, but we did get Gary to provide a little something for this issue. It's on page 32. Be prepared for sacrilege.

Our omission: The photo of Kate Clinton which appeared on page 39 of our March issue was taken by Debbie Bloomfield.

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The cover: Photo of Paul Murphy outside St Paul's Church in Toronto by Tim Morley. Design by Rick Bébout

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Pornography: questioning associates

Although the January *TBP* article, "Fanning the flames: Fire Brigade vs Red Hot," is a fair account of the Vancouver campaign against hard-core (heterosexual) pornography, your editorial, "Arson, abortion and freedom," contains a number of inaccuracies which I am sure you will want publicly corrected.

By now you have discovered that Jackie Goodwin, the author of the article, was right when she separated the Wimmin's Fire Brigade from the groups that are protesting the spread of violent pornography.

It is not true, therefore, that "The women's movement is on the march and the law isn't going to stand in their way." We have, in fact, spent eight months trying to get the Criminal Code enforced in our province. The documented evidence of that campaign was the basis of our complaint to the Ombudsman. Both the police and the Attorney General have acknowledged our usefulness to them in their investigation.

It is not true, either, that we have not presented evidence. We have watched the films, outlined their scenarios. Those of us who are involved with transition houses, of course, see the evidence daily. Since the straight male establishment does not acknowledge the validity of that evidence (although the police do), we have also made ourselves aware of the scientific evidence about the link between violent pornography and violence against women. At one point we seemed to have the only copies in Vancouver of the then-unpublished papers summarizing the most recent research.

It is not true that we have not encouraged the exploration of the subtleties of the issue. The very fact that we confined our objections to violent heterosexual pornography indicates that we have made a distinction between erotica and hard-core pornography. It is true that we fail to see anything subtle or ambiguous about the crude message of straight hard-core: that women deserve or like to be abused.

It is probably true that we have been naive in assuming that almost all citizens opposed violent pornography. Certainly we were naive in not understanding the importance of pornography to some sections of the homosexual community. Your January issue was certainly enlightening on that score. As Jackie made clear, however, we are not opposing gay erotica, which we did not survey.

It is certainly not true that we have evaded responsibility and public debate. We have lost count of the number of radio and TV shows we have been on, and every women's group has a file of articles and letters written on the subject.

To my knowledge, we have never refused an opportunity to debate our position. If anyone has avoided public debate, it has been the homosexual community. It is unfortunate that you have now chosen to begin with an editorial containing so much misinformation. Since you have, let us at once dispose of a prevalent myth: that we are supporting censorship. We are supporting regulation of a commercial product, as Tom Waugh perceived when he referred to "the commoditization of sexuality

throughout the patriarchal-capitalist society" (*TBP*, Jan/Feb, p 33). Specifically, we are opposing the commoditization of sex and violence against women.

We thought your suggestion of "openly creating and publishing an alternative sexual imagery" an interesting one. When we have equal pay for work of equal value and have adequate state-supported daycare, more of us may have time for that pursuit. You should probably recognize, however, that visual stimulation seems less important to women than to men. In general, we are interested in relationships rather than simple turn-ons, and we are not particularly interested in propaganda that tells us we should be more like men.

Instead of an alternative art, which seems remote at the moment, may we present an alternative ethic? Profit does not justify hate propaganda against half the population. Sexual stimulation does not justify hate propaganda against women.

Your editorial warns feminists to question their associates in this power struggle. When you find yourselves allied with the straight capitalist establishment, do you not question your associates?

*Donna J Stewart, Co-ordinator,
North Shore Women's Centre
Vancouver*

Attached to this letter was the following definition of pornography, as used by Jillian Riddington in a discussion paper to be presented to the Association of Women and the Law:

Pornography is a presentation, whether live, simulated, verbal, pictorial, filmed or videotaped, or otherwise represented, of sexual behaviour in which one or more participants are coerced, overtly or implicitly, into participation; or are injured or abused physically or psychologically; or in which an imbalance of power is obvious, or implied by virtue of the immature age of any participant or by contextual aspects of the presentation, and in which such behaviour can be taken to be advocated or endorsed.

Big-small brick wall

This letter really belongs in the straight press, but I'll take the more secure route of preaching to the converted.

My frustrations as a gay man in this "big small town" are nothing in comparison to a friend I have just met (last evening, in fact, as I write this). Whereas I am single and living in very modest quarters with two psychotic budgies, my friend (I'll call him Sam) lives across town in a bungalow with a wife and two young children.

I am the first gay in St Catharines "Sam" has met. Like me, he escapes to Toronto periodically, if for nothing else than to free himself from the tension of being gay in this city with a backwoods mentality. "Sam" and his wife have mapped out a divorce route to follow which, as was intended, puts the emotional stability of their children first. "Sam" truly loves his kids and, although he's heard of Gay Fathers organizations in Hamilton and Toronto, he feels isolated in St Catharines.

I too feel that isolation, but at least I

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"The homosexual movement is full of gay grafters. And like so many gentle grafters in other movements, they are sort of fun...."

have a number of confidants at work. "Sam" doesn't find the same element of trust among his co-workers. He deals with teen-aged children daily and the age-old myths preached by the Phyllis Schlaflys and Jerry Falwells of this world pollute his working environment.

"Sam" is in no danger of going off the deep end, or at least he certainly doesn't appear to be. On his behalf, however, I'd like to express the frustration felt by people who, having "come out" to themselves, run into a societal brick wall.

I realize there's no problem-solution formula to this letter and I know that many of my feelings are shared by lesbians and gay men in Vancouver, Montreal, Toronto and other large cities. However, I sense large gay communities become smug, despite and because of police harassment, in the knowledge that they have each other for support.

People like "Sam" give me a reason to feel I too have a community to fight for, however small.

In frustration but hope,
Ken Chaplin
St Catharines, Ontario

Gentle grafters

Weep not over the joining of Jack Campbell to the National Gay Task Force staff (TBP, December '82). For the alliance is both fitting and proper. It will further the common interests of both.

The takings of the NGTF are often high, and so that agency has naturally attracted its share of careerist charlatans and second-rate profiteers. These types are inevitably eager to cash in on dubious schemes that seem entirely plausible to earnest, middle-class, guilt-ridden supporters and susceptible public officials.

The homosexual movement is full of gay grafters. And like so many gentle grafters in other movements, they are sort of fun — provided only that we recognize them for what they are and don't try to take them seriously.

All good wishes to *The Body Politic*.

Don Slater,
Homosexual Information Center
Los Angeles

AIDS: killing ourselves

As a gay man with AIDS, I have encountered many instances of ignorance and insensitivity. Yet never have I encountered such shocking ignorance and insensitivity in one place as in *The Body Politic*'s "The Case Against Panic" (November '82). Subheaded "Getting the Information We Need to Make Choices About Sex, Risks and Being Ill," the articles by Dr (!) Bill Lewis and Michael Lynch provide no useful information about risks, prevention or sexual alternatives to promiscuity, little insight into being ill, and no references from the "avalanche of information" which purportedly "overwhelmingly" supports the tiresome theory that there is a single, new mutant virus which is causing AIDS.

I won't rehash all the logical inconsistencies in the single virus theory (see my article, written with Richard Berkowitz

and Richard Dworkin, in *The New York Native*, Issue 50, Nov 8-22, 1982), but I must point out the most obvious and anger-provoking contradictions in Lynch's and Lewis's articles:

1. As a gay man with AIDS, I am disgusted by Lewis's and Lynch's willingness to belittle the very real possibility of my own death, and by Lewis's willingness to sacrifice my life because of his selfish and short-sighted fear that "lesbians and sexually active gay men are going to have their rights denied and infringed upon — all because four hundred cases of a disease have appeared among twenty million of us." The issue is no longer just disease; the issue is now death. If one gay person were killed in any gay demonstration, the pages of *The Body Politic* would scream with outrage and a call to revolution. But when hundreds of gay men die from sexually transmitted disease, the guardians of gay liberation cluck about "over-reaction" and "cocktails for cancer." What kind of doctor is it who puts political considerations over the tragedy of even one gay man's death?

2. Lewis and Lynch are at a loss to understand all the "fear and paranoia" which the AIDS epidemic has caused. It astounds me that I have to point out that all this "panic" is because *gay men are dying!* Dr Lewis casually sweeps from syphilis and gonorrhea (an inconvenience) to herpes (inconvenient and incurable) to hepatitis (serious and potentially fatal) to AIDS (fatal in an estimated 65% of the cases reported so far, with predictions that the mortality rate may climb still higher). As a person who has suffered from all four diseases, I can assure your readers that the physical and emotional impact of each disease class is quite different. While I know nothing of Dr Lewis's medical history other than a case of fleas, I hope that should he face a life-threatening sexually transmitted disease himself or watch a patient, friend or lover expire from one of the myriad opportunistic diseases which result from AIDS, he will become less glib about four hundred deaths.

3. Lewis and Lynch confuse medicine and morality by defining their reactions to a disease in terms of an anticipated moral backlash. AIDS is a disease: it does not know or care about morality or politics. However much gay people have suffered at the hands of medicine, we cannot allow our knee-jerk defensiveness to delay urgently needed, rational discussion about the health hazards of promiscuity. I'll wager that I've had more lifetime sexual partners than Lewis and Lynch combined. I don't have problems with sex or with my gayness; I have problems with disease. I am sick of being sick. I have been sick almost continuously since I began to be promiscuous. That, Dr Lewis, is no coincidence. Like every other gay man who is promiscuous, I came to expect being sick — even to joke about it. Throughout ten years of promiscuity, I have tried to be a good gay and "wear my STDs as red badges of courage in a war against a sex-negative society" (as one gay author suggested in a course ironically entitled "From Gay Ghetto to Gay Community"). Unlike

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**"We must begin the enormous task
 of changing the ways in which we define
 ourselves and the ways in which
 we have sex."**

Lewis and Lynch, I am not prepared to ante up myself or hundreds of other gay men as the annual sacrifice to the hungry god of promiscuity. Promiscuity may indeed be the warp that "knits together the social fabric of the gay male community," but this lifestyle is clearly killing us. We must begin the enormous task of changing the ways in which we define ourselves and the ways in which we have sex.

4. Dr Lewis finds it perfectly understandable that "lifestyle considerations" play a part in AIDS in IV drug users ("contaminated needles" and "heroin use"), in Haitians ("poor sanitation, crowded living conditions and malnutrition") and in hemophiliacs ("injections of blood clotting factor... prepared from the blood of many individual donors"). The connection among these three groups is that each is repeatedly exposed to viruses. Dr Lewis then claims to be appalled that "everything gay men did that straight men didn't was dragged forth as a possible cause. Abundant sex, poppers, fisting, drugs, ingestion of too much sperm...." Dr Lewis cannot face the fact that through urban gay promiscuity, gay men have managed to create a disease setting equivalent to those of poor third world nations and junkies.

There is no evidence sufficient to support the single virus theory and I note that Dr Lewis fails to provide such references. All single virus theorists are vague when it comes to providing supporting references. At least Dr Lewis is honest enough to admit that such a mutant virus "has yet to be identified." There are many researchers who do not believe the unsupported and insupportable theory of a single virus as the cause of AIDS, and *The Body Politic* contributes to this fatal myth by failing to require scientific references from its medical writer and by failing to even suggest (much less publish) the alternative viewpoint that AIDS is caused by an accumulation of re-exposure and reinfection with common viruses through promiscuity. It is not necessary to propose a new or mutant virus to explain AIDS. It is evidence of cytomegalovirus (CMV) which is being isolated in Kaposi's sarcoma tumors. (see, eg, Giraldo G, Beth E, Haung ES: Kaposi's sarcoma and its relationship to cytomegalovirus (CMV): III. CMV, DNA and CMV early antigens in Kaposi's sarcoma. *International Journal of Cancer* 26:23-29, 1981; and Mansell, Peter: Kaposi's Sarcoma — An Emerging Epidemic, *Cancer Bulletin* 34:72-74, 1982; etc). Sufficient common viruses exist in epidemic proportions on the gay circuit of bathhouses, bookstores, backrooms, moviehouses and tearooms to explain the present epidemic of AIDS among promiscuous gay men. There is no mutant virus; there will be no vaccine.

So what is to be done? As Nora Gallagher concludes in *Mother Jones*, we need to "...consider what a sexual ethic is and what constitutes abuse, both emotional and physical in an age without taboos to protect us." I find no support in the gay community for formulation of such a sexual ethic. As they say at the baths, it's every man for himself. Listen,

Lewis: I know for a fact that those "rumours" that gay men with AIDS are still out at the baths "moderating" their sexual behaviour on the advice of their doctors *are not just rumours*. Though there is no single new mutant virus, what does it say about the gay community that these men are continuing to have many sexual partners *believing that they are carrying a cancer-causing virus*? And what does it say about the value these men place on their own lives? Promiscuity has become a narcotic for many promiscuous gay men and AIDS is merely the logical conclusion of a decade of the epidemic rise of common diseases which has resulted from unprecedented promiscuity. This is not a function of any moral certainty; this is a medical and mathematical fact.

As a long-time reader and supporter, I am saddened to see that it is *The Body Politic* that is spreading "fear and falsehoods" by publishing such articles. Dr Lewis is obscuring, not clarifying, "what we know — and don't know — about these new diseases." What percentage of Dr Lewis's estimated 20 million will have to die before we begin to formulate this long-overdue sexual ethic? Denying that promiscuity is the cause of AIDS-related deaths is going to decimate the gay male community. By refusing to see that the promiscuous lifestyle is potentially fatal, we may permit the ultimate triumph of the Moral Majority: we will kill *ourselves*.

Michael L Callen
 New York City

I have just read Bill Lewis's and Michael Lynch's articles on the AIDS phenomenon. What can I say, except that the potential for speciousness and perversity is unlimited?

Will you permit these few points:

1. The numerical incidence of AIDS is irrelevant. The fact is that AIDS leads to the death of most of its victims; any higher rate of occurrence would make AIDS not a disease, but a Final Judgment.

2. Overwhelming evidence suggests that AIDS is spread by multiple sexual contact, and chiefly among homosexuals. Apply, as you will, your salve of cosmetic logic, this sore will not go away.

3. If homosexuals courted each other seriously, refraining from sex until they knew each other intimately, we might have a chance to track this disease down and stop it. But oh! mercy! beware the reactionary in our midst.

Several years ago, I could write almost anything in the name of militancy. Once, a reader objected. "Truly," said the reader, "homosexuals are a degraded lot."

Yours, nonetheless, in solidarity,
 Walter Bruno
 Toronto

For more on AIDS, see an analysis by Bill Lewis on page 11.

The Body Politic welcomes your letters. Mail them to: Letters, TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. Letters selected for publication may be edited for length.

Kevin Orr appeals alarming porn precedent

Court convicts in Glad Day case

Kevin Orr, assistant manager of Toronto's only gay bookstore, Glad Day Books, will appeal his March 4 conviction on charges of "possession of obscene material for the purpose of sale."

"This is a dangerous precedent," explained Orr's lawyer Dianne Martin. "It effectively prohibits representation of sexual activity. If this decision stands, most gay and indeed many heterosexual magazines that are presently allowed in Canada could be judged obscene."

The April 21, 1982 charges relate to two magazines — *The Leathermen* and *Come Watch*. According to testimony from expert witness Rev Eilert Frerichs at the January 21 trial, the magazines depicted scenes of "simulated sexual activity" with no actual penetration or oral-genital contact and would be tolerated by the community.

Before Provincial Court Judge David Vanek delivered his two hour verdict he barred everyone under 16 from the courtroom, posted a guard at the door and apologized to the court reporter for the "embarrassing" language she was about to hear. He discounted Frerichs' testimony, finding the magazines to be well beyond the boundaries of community tolerance. He called them "lewd and disgusting" and said they included "disgusting sexual acts, sodomy in the presence of a third party, the actual ejaculation of semen and other unspeakably filthy subjects."

Vanek explained that he based his decision on the fact that the photos and cartoons in the magazines were of sex acts which would be illegal under Section 158 (the gross indecency section) of the Criminal Code. This statute makes gay sex illegal unless performed in private by no more than two people, both of whom are over 21. Vanek decided that Section 158 was a "good indication" of what the community would tolerate.

"Such acts are made public by reproducing them graphically in a pictorial magazine which sometimes shows a third person," he said, explaining that the presence of a photographer also meant that a public sex act had taken place. "Lurid depictions of lesbianism" were deemed obscene in the oft-cited *Prairie Schooner* case in 1970, he observed. And he had been "unable to discern any lowering of community standards over the last decade. In fact they may have changed in the opposite direction."

Vanek rejected lawyer Dianne Martin's argument that *The Leathermen* and *Come Watch* would be tolerated when sold at Glad Day which, evidence had shown, was clearly identified as a gay bookstore. He disputed Glad Day's status as a specialty shop because "there is no appropriate characterization as gay literature," in his opinion. "I believe the Canadian community would find them intolerable in any circumstances," he explained. He said that he did not "intend to make the slightest criticism of the homosexual community" and that, in his opinion, "persons of a homosexual persuasion must find them (the magazines) as disgusting."

Testimony by the magazines' distributor, Donald Watterson, indicated that



Guilty but appealing: Glad Day's Kevin Orr at International Women's Day demonstration

both *Come Watch* and *The Leathermen* had been on sale in 49 other stores. The court had also been asked to consider examples of sexually explicit material that had been purchased in local variety stores. Martin had argued the public seemed to be tolerating a wide range of sexually explicit material.

Vanek ruled that "the fact that other shops breach the law does not excuse this shop." Furthermore, he recommended that the police investigate Watterson as well as all the outlets that had carried the magazines, laying charges where applicable.

Judge Vanek spoke with horror about the "proliferation of smut in Metropolitan Toronto," he said, "Parliament recognized that obscene material has a tendency to deprave and corrupt. Inferentially the same view exists in public opinion." Vanek was alluding to the Hicklin test of obscenity, devised in 1868 and abandoned in Canadian jurisprudence in 1978. It was replaced by the "community standards of tolerance" test, leaving behind the notion of the need to protect the morally weak in favour of protecting society as a whole.

In another recent conviction of "pos-

session of obscene material" for sale, Provincial Court Judge Sidney Harris (who delivered the original acquittal of *TBP* in 1979) imposed the maximum fine against Adrian Barrington Chin, a variety store owner. Police charged Chin November 6, 1982, in connection with the November issue of a heterosexual magazine — *Velvet Talks*.

In his February 22 judgment, Harris quoted the 1962 decision in the case against *Lady Chatterly's Lover*. He ruled that *Velvet Talks* depicted "dirt for dirt's sake, the leer of the sensualist, depravity in the mind of an author with an obsession for dirt, pornography, and appeal to a prurient interest."

"I do not wish to be misunderstood," Harris explained. "I am not finding that sexually explicit material is necessarily obscene. However, I find it (*Velvet Talks*) to be obscene, and I find sex to be unduly exploited when people are dealt with as objects, when their humanity is removed and their soulless bodies are left to be manipulated by the photographer and the writer.... In my view the contemporary Canadian community... does not tolerate the degradation of women."

Citing the Harris decision, Crown Attorney Sal Muranda recommended that Orr be given the maximum fine. Evidence given during the trial had established that although Orr was assistant manager, his role at the time of the arrest was that of "a mere clerk."

"If all employees (of stores selling obscene materials) are given discharges," argued Crown Attorney Sal Muranda, "it's a license to proliferate this garbage."

"You were a pawn in this game," Judge Vanek told Orr in granting him a conditional discharge with two years probation. "If your boss was before the

Youth guilty of gross indecency

SAULT STE MARIE — Defence counsel plans to appeal the gross-indecency conviction of a 17-year-old man because the judge based his decision on "the great deal of stigma still associated with... homosexuality."

The man, who has turned 18 since he and another man were charged in November 1981 by undercover police who had staked out a department store washroom, was given an absolute discharge. The other man, who had a police record, was fined \$500 and may also appeal.

Lawyer Bruce Willson, who represented the younger man, says Provincial Court Judge I A Vannini based his decision on irrelevant considerations. "To say the public doesn't like homosexuality and therefore it's indecent opens the flood-gates," Willson says. "Gross indecency is a sexual offense, the worst kind. The Crown could have laid a mischief charge if it wanted to deter this sort of thing, but uses a shotgun to kill a fly."

"The police and Crown are trying to harass the homosexual community," he says. "Perhaps they don't see it that way because they're so far out where sexual

mores are concerned."

There have been a slew of gross-indecency cases here recently and many lawyers have counselled their clients to plead guilty. Willson tried to have his client's charge changed to mischief but the Crown refused. "I have just returned from prosecuting in Toronto, and can advise the selfsame offences are prosecuted there regularly," wrote Crown Attorney Norman Douglas.

Willson's client testified that he stood in front of a hole in the cubicle wall while the man next door either sucked his cock or touched it with his hand. The contact lasted only 30 seconds because he was scared.

Dr Leonard Goldsmith of Toronto General Hospital appeared as an expert witness for the defence and testified that fellatio between two males in locked cubicles of a public washroom is not a marked departure from what average Canadians would view as decent conduct. "People may well be prepared to tolerate something they don't really like," he told the court.

The judge saw things differently.

"Viewing... the particular conduct... in light of (Goldsmith's) opinions and... the reasons a homosexual seeks anonymity, the reaction of a parent to an adolescent child who is found engaging in homosexual behavior and the great deal of stigma still associated with homosexuality, I do find that such conduct was in fact grossly indecent," Vannini ruled.

"He just strained to pick out things to hang his hat on and find the two guilty," Willson says. "What's the relevance of stigma attached to homosexuality in the abstract?"

The Right to Privacy Committee, originally set up to help defend those arrested in the Toronto bath raids, is helping in the preparation of an appeal. "This case clarifies the weaknesses of the 1969 Criminal Code amendments," says RTPC chairperson Graham Crawford. "As long as we confine our sexuality to the bedroom we're all right, but not even heterosexuals are expected to do that."

Willson says that the immediate task is to finance the appeal, since it's unlikely the Ontario Legal Aid Plan, which financed the initial defence, would pay for an appeal. Donations may be made to the Right to Privacy Foundation in trust for Sault Ste Marie, 730 Bathurst St, Toronto, ON, M5S 1H8. □

court I would impose the maximum fine" of \$500. "If that distributor was here, I would consider imposing the maximum prison sentence," of six months. "He is a purveyor of filth."

"We have to appeal this decision," explained Glad Day Defence Fund trustee Brian Mossop, "to defend the gay community's right to read what it wants and to oppose the growing anti-

pornography campaign."

Orr's legal fees to date have exceeded \$8,000. The Defence Fund estimates that the appeal will cost between \$2,000 and \$9,000, depending on the extent of further legal action. Donations can be made to the Glad Day Defence Fund, c/o Hamburg-Trollope, 400 Dundas St E, Toronto, ON M5A 2A5.

Craig Patterson □

DISCRIMINATION

Drug allegations spark new probe

VANCOUVER — Fourteen months after openly gay youth counsellor Rob Joyce found himself cast out on the street as an unemployed suspected child abuser, the battle he embarked on grows ever more bitter and complex. Now British Columbia Ombudsman Karl Friedmann is investigating new charges by Joyce that he was "set up" as an abuser because he was too vocal about prostitution, drug use and illegal weapons in the youth shelter where he worked.

Joyce has maintained from the outset that he was framed. He was fired last January from Vancouver's Senator House project shortly after a 15-year-old hustler made a boastful allegation to a staff member that Joyce had paid him for sex. Both Joyce and his employers agree that the allegation itself was not the cause of the firing. The youth has made a full public retraction before police witnesses (see *TBP*, November).

Joyce maintains that his employers and BC Ministry of Human Resources (MHR) child-abuse investigators conducted an unorthodox secret investigation of the allegation. Although social workers faced with such charges are commonly allowed to make a statement to investigators, Joyce was not: he found out about the investigation only after news of the matter was leaked to him by a friend. When he asked to be allowed to give his side of the story, he was refused. Fearful of arrest or a ruined reputation, he "went public" with his demands to be heard, and was fired soon afterward.

Last month, in an interview with the *Ubysses*, the University of British Columbia campus paper, Joyce revealed that there was another reason for the attempt to discredit him. Shortly before he was fired, the BC Attorney General's office had asked him to "document" illegal activities at the Senator, specifying names and events. He refused to make specific charges, citing professional ethics, but he informed Senator staff that he had been approached for the information.

"Two days later, the false accusation was (secretly) lodged," he said. "They knew it wasn't true." (It is, however, illegal not to report an alleged child "abuse," sexual or violent, in BC.)

"I had made it known that I didn't like the abuses that were going on at Senator House," Joyce says. "We ended up turning out about twelve 15-and 16-year-old prostitutes who weren't into prostitution when they came in. There were a lot of drugs around. Also, some staff were threatened with weapons and were discouraged from complaining. Management was the problem: some of the other staff were just naive. I didn't want to start talking about these things when the case first became known because it would have looked like I was just a crank, but the longer this case has gone on, the more I've been forced to reveal."

Confronted by detailed charges from Joyce and another Senator ex-staffer, BC Ombudsman Karl Friedmann has vowed to "get to the bottom of this and deter-

mine once and for all the answer to all the allegations." His office is now conducting its second investigation of the BC government's role in the Joyce case, and is due to release a report shortly.

In the meantime, further controversy has been aroused by alleged "lies" told by BC Human Resources Minister Grace McCarthy on a open-line radio programme March 1. McCarthy was the show's invited guest, and was on air when a call from Joyce was put through. A heated debate ensued. Among other things, Joyce demanded to know whether the youth's original allegations were still regarded as credible by the MHR's Protection Registries Bureau, keepers of the province's list of suspected child abusers. Rafe Mair, the show's host, told McCarthy: "It seems very clear that the issue is whether the boy recanted his story or not. Did he or didn't he recant?" McCarthy responded, "No, the boy has not recanted. His story has always remained the same." Later the same day, Joyce filed a complaint with the BC Ombudsman's office citing the "deliberate lie" as evidence of "administrative malice" by McCarthy and the MHR. McCarthy has not been available for comment since the accusation became public.

Despite the complexity and increasing sordidness of the Joyce case, the fired counsellor's support has grown noticeably in recent months. Most recently, the BC NDP's provincial council passed a resolution February 13 calling for proper appeal procedures in the child-abuse

Her Majesty not allowed BC Imperial audience

Despite the best efforts of a local gay leader to arrange a meeting, the Emperor and Empress of Vancouver did not get to hobnob with the Queen of England during her recent visit to British Columbia.

Vancouver's royal couple (traditionally both male) are elected each year by members of the Dogwood Monarchist Society, a gay social group, and are crowned at the Society's lavish annual Coronation. This event, held each March, attracts hundreds of expensively costumed locals and visitors, and is regarded by many as the high point of the city's gay social season.

When it was announced that the non-elected Queen Elizabeth II would visit Vancouver as part of her current North American tour, Dr Geoff Mains, a long-time gay activist, apparently decided that the chance for a royal tête-à-tête could not be passed up. Mains, currently active in the Zodiac Fraternal Society, a gay-male leather club, wrote to Vancouver city clerk Robert Henry: "As you are no doubt aware, Vancouver has its own royalty, an Empress and an Emperor, elected annually by the gay community and serving an important social and symbolic role during their year in office.... I think it only befitting that the current monarchs, the Empress XI Lady Dawn, and the Emperor X Mark, be officially invited by the city to pay their respects to Her Majesty the Queen during her upcoming visit.... Such an invitation would... illustrate to Her Majesty the diversity, colour, and tolerance that make Vancouver such a great city."

Before civic officials could reply, however, Doug Watkins, president of the Dogwood Monarchist Society, quickly dashed

registry and declaring NDP support for Rob Joyce. The motion was introduced by the party's youth wing, the Young New Democrats, and was passed overwhelmingly.

It looks, however, like the battle is far from over. Joyce told *TBP*: "When (McCarthy) is willing to lie outright, it shows she's dug in her heels for a long fight." Joyce himself may not be so tenacious:



off a letter of his own. After assuring the city clerk's office that Mains was not associated with the DMS, he explained: "We do not wish to be singled out as a minority group to meet the Queen, as we feel that all minority groups should be invited as well. Since this could cover a tremendous number of such groups, we're sure that Her Majesty would not have time to meet and greet all of them. Why then does Dr Mains not represent his own group, the Zodiac Fraternity? I'm sure that Her Majesty would like to meet one of Vancouver's leather organizations."

According to a Vancouver *Province* article which appeared March 4, City Hall resolved the controversy by issuing a "polite, but firm" refusal to Mains's request.

Richard Summerbell □

he's just received his last unemployment insurance cheque.

Meanwhile, an anonymous member of MHR staff contacted by *TBP* expressed what may well be the ministry's real attitude to Joyce's latest charges.

"New accusations from Rob Joyce?" she said. "We get new accusations from Rob Joyce every Friday."

Richard Summerbell □

ON CAMPUS

"Disturbed, militant" psych student expelled

MONTREAL — Emily Slate, a student in McGill's doctoral programme in clinical psychology, was surprised when she was told last spring that she had failed her comprehensive examinations. Slate rewrote the exam and was again told that she had failed. Known to her professors to be a lesbian, Slate has been researching lesbian and gay psychology for the past three years. This fall she was expelled from the programme.

In May 1982, Slate, along with her graduating class, wrote the clinical psychology department's comprehensive examinations, which were evaluated by a committee of six clinical psychology professors. That summer, she received a letter stating that she had failed. She accepted an offer to write a second comprehensive exam in September, and asked her faculty adviser how she could approach the exam differently. He was vague and gave no specific suggestions, according to Slate.

Meanwhile, Slate conferred with her student colleagues and found that many whose responses were similar to her own had passed.

Slate wrote the second examination and was told at Thanksgiving that she had failed again.

Shocked, Slate went to speak with her advisor and other faculty members. According to Slate, they informed her that she was "disturbed, angry and militant." The clinical psychology professors' committee refused to reread the examination, and her adviser urged her to write a letter of withdrawal. Slate repeated her advisor's suggestion to the Dean of Graduate Studies, Gordon MacLachlan, who informed her that withdrawal would deny her the right to appeal any faculty decision to terminate her studies there. Slate then spoke with the chairperson of the psychology department, who agreed to speak to the clinical psychology department on Slate's behalf.

The chairperson read through the clinical-psychology department's exams. Since they were nameless, he looked for a failed paper. There were no failed papers, but he found Slate's, which he had unwittingly read. The chairperson then showed it to fellow professors, who could not discriminate between her papers and others that were passed.

Slate launched an appeal. At the internal hearing, the department stood firm, saying they would not reconsider Slate's examination.

"During the appeal, they reviewed my

performance as a student of the past four years," said Slate. "Everything I had ever done was interpreted as being proof that I was 'disturbed.' When it was pointed out that I had organized a student research group, the faculty took this as evidence that I must be too neurotic to work on my own."

The committee also refused to remove the "F" from Slate's transcript — which will make it very difficult for her to transfer to another university.

According to Slate, the chairperson was disappointed with the committee's decision and told her afterward, "the only sign of disturbance I see is that you still might want to be a psychologist."

Aimée Leduc □

(Excerpted from the *McGill Daily*)

Bashing protested by Bishops students

LENNOXVILLE — A physical attack on a gay student has prompted one of the strongest reactions ever in a long history of homophobic incidents at Bishops University in southeastern Quebec.

Solidarity and celebration

Fifty people demonstrated February 17 in response to the beating of Daron Westman, a gay activist and staff member of the student newspaper. The beating took place after *The Campus* published a lesbian and gay supplement with its regular Friday edition.

Westman, founder of the Gay Students' Alliance (GSA) and the only openly gay student on the campus of 850, was beaten with a hockey stick by three men wearing ski masks while on his way home February 13. As well, unsigned hate letters were sent to *The Campus* editor Bob Palmer and yearbook editor Stephanie Lindeburg (who was not involved in production of the lesbian and gay issue). In addition, the newspaper's offices were broken into and three to five hundred of the edition's 2,000 copies were destroyed.

"This (demonstration) is something Bishops has needed for a long time," Westman told the *McGill Daily*. "Although there were people shouting 'fag' at us, there were a lot of people waving and applauding too."

Westman is no stranger to homophobia at Bishops. He was beaten up four times in 1979 when he first tried to get the GSA off the ground. In March 1980, while Westman was coordinator-chairperson of the Eastern Townships gay association, a colleague of his was physically attacked by three men while going home. When Westman was editor of the student handbook for the 1981-82 school year, he included information for lesbians and gay men, only to see the guide denounced by the school administration, while 75 of his fellow students organized a book burning.

But the latest incident was the first to be met with a positive reaction, as members of gay organizations from several schools were joined by their own student-government representatives and student journalists.

"I think gay students were encouraged by this show of support," Westman said. "The heterosexual students who were angered by this action have learned a couple of things. They've learned that people will make the effort to come and support us. They've learned that they can't continue to oppress us without the outside world taking notice."

The university's principal, C I H Nicholl, said in an open letter to all students, "if evidence can be obtained, those responsible will be prosecuted with the utmost vigour." He went on to say that the perpetrators would be expelled "on the grounds that they have infringed upon the academic freedom which is the birthright and the essential characteristic of the university community."

"In the interests of the academic health of our community," he wrote, "I would therefore ask you all to vigorously discourage any tendency for censorship of this kind to develop on campus." Bill French, the president of the Students Representative Council, was less than sympathetic: "You want to eradicate all objective standards in society," French told the pro-gay demonstrators.

In an interview in the *Sherbrooke Record*, French intimated that Westman had brought his injuries on himself by being too openly gay.

"He (French) is representative of student opinion," Westman said. "Though only a small minority will act violently, most of the students on this campus remain homophobic."

The demonstrators felt somewhat intimidated by the catcalls and verbal provocations, but expressed a willingness to come back again, if necessary. []

Sources: the *McGill Daily*; *Sortie*

International Women's Day is a tradition of both the women's and labour movements that roots go back more than a century.

In 1857 a New York demonstration of militant women demanding better wages and working conditions within the needle trades were attacked by the police. More than 50 years later, on March 8, 1908, thousands more women from the garment and textile industries marched again through the lower east side making the same demands. It was two years later that German socialist Clara Zetkin proposed at a conference in Helsinki, Finland, that March 8 be declared International Women's Day.

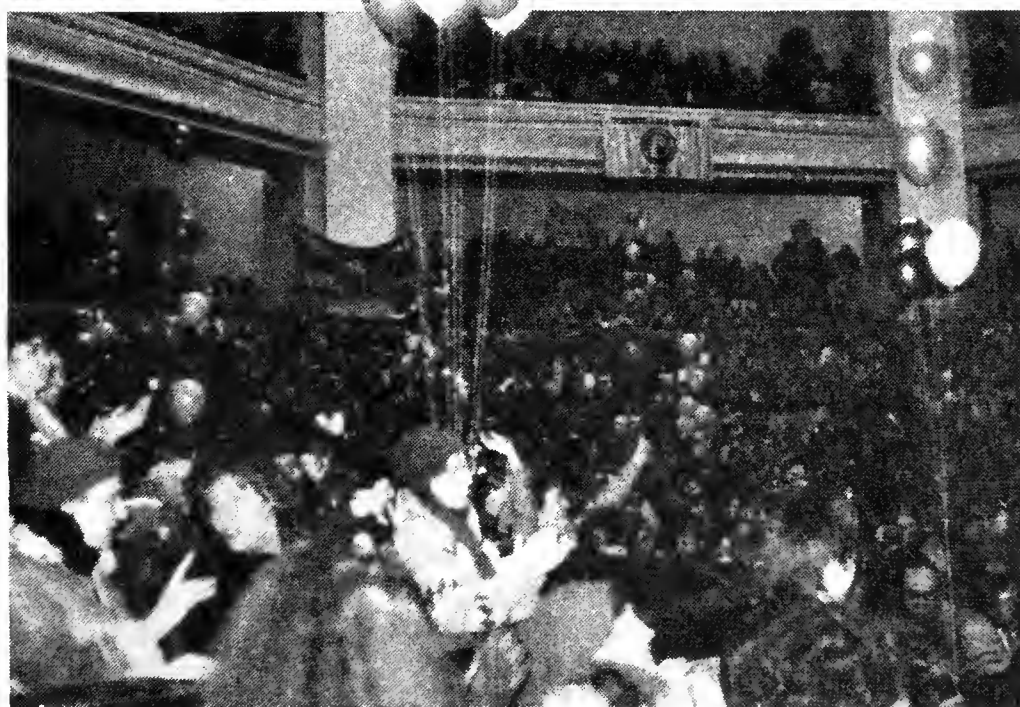
A 1912 strike of 14,000 Massachusetts textile workers whose battle cry was "better to starve fighting than to starve working" inspired both the song and "Bread and roses" theme that have since come to be associated with the day of solidarity, protest and celebration.

With the rejuvenation of feminism in the late '60s, socialist feminists breathed a new life into the old tradition and have since been joined by feminists of all persuasions in the project of broadening the event beyond its original working class concerns. In Toronto, the annual march has grown from 1,000 participants in 1977 to a 6,000-strong, mile-long demonstration this year.

Open lesbian presence in IWD events has varied from place to place and year to year as has the struggle for increased lesbian visibility within the women's movement. This year was the first time gay organizations marked IWD with special lesbian events: Gays of Ottawa produced a special supplement of their newspaper, *GO INFO* and Gays For Equality in Halifax organized a special March 8 dance at their club, Rumours.

In recent years contingents of gay male supporters have joined IWD in solidarity. And increasingly the events themselves, in some cities, have acknowledged that both feminism and gay liberation are blamed for many of the social problems confronting the heterosexual family by those who oppose both movements. They have resisted what this year's March 8 Coalition in Toronto called "the divide-and-conquer tactics of government and big business."

Chris Bearehell □



Thousands march in Canadian cities: Kitchener (above), Toronto (middle, below)



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POLICE

Mounties await policy on destruction of files

OTTAWA — Solicitor-General Robert Kaplan has finally announced the formulation of an RCMP files-destruction policy.

More than a year and a half ago, the country was shocked to learn that the RCMP Security Service was collecting information and maintaining files on more than 800,000 Canadians, among them an undisclosed number of gay people.

That revelation came in the McDonald Commission report on RCMP wrongdoing which recommended that the Mounties' files be reviewed and that those with no bearing on national security be destroyed.

Although the government promised speedy action, delay followed delay, with lame explanations that it could not begin to act on the files until it had devised a "file-destruction policy."

Kaplan, the minister responsible for the RCMP, said the long-awaited procedures would involve a review committee consisting of officials from the security service, the Department of Justice and the Solicitor-General's Department. The criteria for retaining files (information collecting will continue on people who require a security clearance for employment, are considered a threat to national security, or those with access to classified information who might be subject to blackmail or bribery) are extremely vague. In fact they sound remarkably like the justifications used for opening the files in the first place.

The Solicitor-General said he expected the review of the files to commence within a month of his announcement and that ultimately "hundreds of thousands" of files would be expunged.

In a bizarre footnote, Kaplan told the House of Commons that the RCMP had already destroyed some 100,000 files without his knowledge since the McDonald Commission had been established. The Mounties had requested permission from the McDonald Commission to destroy the files which were described as "obsolete," Kaplan said.

Bill Loos □

MEDIA

Fine Print fills newspaper headlines

"Look out Edmonton — times are changing." So the *Edmonton Journal's* society column warned in the wake of Opening Night, a fashion experience, at Flashback, the city's flashiest gay club.

The extravaganza, held January 10, drew 300 people (at \$20 a ticket) and involved every trendy store and designer in town to help launch *Fine Print*, a publication dedicated to providing a positive image of gay people — and to making a splash. It is the brainchild of a determined bunch of trendsetters, and is itself "not to be overlooked." It was the newspaper the other media were talking about all month — first Opening Night and then *FP's* inaugural issue.

Journal Assistant Editor William Thorsell gushed about "the only place in town you can wear great clothes." Will Monday night ever be the same, he wondered, applauding the arrival of the city's new newspaper for gay men and women: "at last a two newspaper town."

Determined not to be overlooked, *Edmonton Sun* columnist Wayne Krouse rose to the bait, querying whether the *Journal* "stood for Justice, Decency, Freedom and cheap cologne?" Surely not as obviously as the *Sun* stands for cheap shots. If the *Journal's* fashion editor is to be believed, the Opening Night fashions were "witty, satirical and downright revolutionary." With the show to its credit, *Fine Print* promises a continuing focus on fashion and entertainment.

The *Sun's* Krouse was kind enough to suggest his readers go out to pick up a copy, which he called "sort of a *Cosmopolitan* magazine for leather lovers." He acknowledged it has "effective graphics and some interesting reading." In another column he claimed the paper would be financed in large part by a government grant; the Alberta Department of Culture was flooded with protest calls. There's been no such grant so far, but *Fine Print* is working on it.

The right-wing *Alberta Report* printed a profile on *Fine Print* entitled "Pink Prose," which said the new magazine had "style and angst." *Fine Print's* response was a profile of *Alberta Report* entitled "Stink Prose." There have been radio and TV spots, too.

Fine Print grew out of the newsletter of the local sports-and-recreation group, the Roughnecks. The paper is accountable to a board of directors that includes people from most of the city's gay organizations.

If issue one, with its sharp, geometric, hot-pink cover is an indication we can expect simple, bold and grabby design from art director Ray Linguanti. The February issue contains news, art reviews and Pulse, a health column that reports on initial distribution of hepatitis

FINE PRINT

FIN

FINE PRINT

FIN
OPENING NIGHT
PISOS REVISITED
RELATIONSHIPS

B vaccine in Alberta. Features include the first of a three-part analysis of the Pisces Sauna raid and its aftermath (see story page 12) and male and female perspectives on relationships. *FP* also includes "Sensory overload," a calendar of theatre, cinema and gallery events. And "Printout" is a centre-spread listing of community organizations.

The March issue is in the mail, according to public-relations director Greyson Sherman and he promised "romance, religion and lust" in issue three, already in production.

The *Sun's* Wayne Krouse, in another cheap shot, scorned occasional use of first names or initials. What impressed me about *Fine Print* is that this is rare. Managing editor Scott McConnell, while caught up in the initial swirl of media attention around the paper, inadvertently revealed that he is a provincial civil servant. A couple of people called the department demanding that he resign. But so far he has found support at every level; the only ramifications have been positive ones.

Edmonton isn't always an easy place to come out in. But it has changed a lot from the town I ran away from almost a decade ago. On one of my frequent trips home I happened to catch the Pisces raid. This past Christmas, 18 months later, I found the gay community in my old hometown more visible, more self-confident and more diverse than I had ever seen it before. Diverse enough to support a spunky, sassy community paper. And with any luck, it will become

all the stronger and more diverse with the appearance of one.

Fine Print's first editorial says if we think they've made waves so far we ain't seen nothin' yet. Not to be overlooked, indeed.

Chris Bearehell □

Fine Print is available free on more than 15 newsstands throughout Edmonton. It is available by subscription at \$9 for 12 issues (\$12 in the US; \$15 elsewhere) from Lambda Fine Print Publishing Society, Box 3822, Station D, Edmonton, AB T5L 4J8.

Media seething over "bad blood"

TORONTO — The Canadian Red Cross reacted to media pressure by issuing a statement March 9, advising "groups identified at high risk" of transmitting Acquired Immune Deficiency Syndrome (AIDS) not to give blood.

The Red Cross pinpointed the risk group as "patients diagnosed with AIDS, sexual partners of AIDS patients, persons with AIDS symptoms, sexually active homosexual or bisexual men with multiple partners, recent Haitian immigrants, current or past drug abusers and sexual partners of individuals at high risk for AIDS."

The Red Cross issued the warning despite the fact that, in the words of its own press release, "to date there is no conclusive evidence that AIDS is transmitted

through the blood or blood products, and no cases of AIDS in Canada can be linked to blood transfusion." The statement came in the wake of a request from the US Public Health Service for American volunteer blood banking organizations to adopt a similar policy.

According to Dr John Derrick, consultant on quality assurance for the society, the initial plan was to make quiet contact with gay groups in order to disseminate information about the dangers of AIDS and blood donations. But, pressed by demands from the media to clarify what the Canadian organization was going to do, the Red Cross felt obliged to issue its statement.

"The media forced us into it," Dr Derrick said. "It was very unfortunate, but there was no way we could say we are not doing anything. I'm terribly sorry this thing happened this way. There was no intent to stigmatize."

Although the Red Cross attempted to stress that only sexually active gay men with many partners (not the entire gay population) were being asked to refrain from giving blood, the media routinely failed to report such distinctions.

Both the *Globe and Mail* and CBC Radio made this mistake in their initial coverage and corrected it only after the error was brought to their attention by *TBP* staffers. Following the *Globe's* front page report March 10, the country's media carried various garbled versions of the story. Some, like the *Kitchener-Waterloo Record*, headlined their coverage "Bad blood." Red Cross

directors and gay community spokespeople across the country were barraged by the media for response. Most did not have sufficient information about the decision in Toronto to comment.

Reactions within the Toronto gay community were mixed. Although many people are concerned about AIDS and agree that steps should be taken to reduce the risk of transmitting the disease through blood transfusion, they disagreed on the best way to do so.

"The public naming of certain high risk groups merely contributes to a stigmatization of the gay community, among others," commented Michael Lynch, *TBP* writer on AIDS. "The Red Cross statement only succeeds in blaming the victim. It does not ensure real safety, only the appearance of safety. What is urgently needed is a simple test for AIDS that can be administered to potential blood donors, and a massive funding of AIDS research," he said.

Dr Derrick told *TBP* that the controversy had dealt a blow to the reputation of the Red Cross. "We don't want to get labelled as invading anyone's privacy," he said. "We don't want to offend any of our blood recipients either." He said he had even received a number of personally abusive telephone calls as a result of his statements.

Meanwhile, according to the Laboratory Centre for Disease Control in Ottawa, as of March 8 there were 28 reported cases of AIDS in Canada. Of these, 17 were gay or bisexual and 10 were Haitian.

Ed Jackson □

AIDS: discounting the promiscuity theory

Promiscuity. That's the key word in the current debate about AIDS — the acquired immune deficiency syndrome in which the body's natural ability to resist infection collapses.

In his letter in this issue of *TBP*, Michael Callen argues that promiscuity itself causes AIDS. According to the "overload" theory he proposes, there is no single infectious agent; rather, the immune systems of promiscuous gay men simply collapse under the burden of reinfection with common sexually transmitted diseases like syphilis, gonorrhea, herpes and hepatitis. Callen insists that this theory is the only correct one, and that we need look no further for the cause of AIDS.

I think that view has dangerous implications. The overload theory suggests that AIDS is not infectious, and that a person with the disease would therefore not have to worry about passing it on to sexual partners. It also suggests that by reducing his number of sexual contacts, a patient can get better. Simply by adopting a new sexual ethic, we could end the epidemic.

Unfortunately, as much as we might want it to, AIDS and the turmoil it is causing are not about to disappear.

Michael Callen and hundreds of other gay men are experiencing a disease that may result in their deaths. We should all be grateful for the urgency with which he seeks to minimize the further spread of AIDS. This urgency is the very reason why we must clarify the relationship between promiscuity and this disease. We will want to retain Callen's sense of the immediacy of suffering even as we reject his particular theory for one which is far more convincing and far more helpful to gay men in learning how to make choices about their sexual behaviour.

Although it remains to be proven, all scientific data currently available over-

whelmingly supports the theory that AIDS is caused by a communicable agent such as a virus. The period of time from infection to the development of severe symptoms may vary from a few months to more than a year. Like the virus that is responsible for hepatitis B, the AIDS agent is spread by intimate sexual contact, shared intravenous drug needles and blood transfusions. Recently a baby in San Francisco and four non-gay surgical patients in New York developed AIDS after receiving a limited number of blood transfusions. It would be hard to conclude that these cases were caused by promiscuous sexual behaviour.

"Promiscuity" is a word often used but rarely defined. To the *New York Times* it seems to mean having "sex with 15 to 20 deliberately anonymous men" in one night; to my grandmother it means having more than one sexual partner in a lifetime. Whatever definition you use, promiscuity does not cause AIDS. The baths and backrooms have not created this disease. Without them, it may have taken us longer to recognize this condition and the current high rate of increase may have been lower, but we would still have to face AIDS just as we have had to face other sexually transmitted diseases.

But it is clear that, as with other sexually transmitted diseases, the risk of infection is greater the more sexual partners one has. In a study which compared gay men with AIDS to a control sample of apparently healthy gay men, the Centers for Disease Control (CDC) in Atlanta reported that those men with the disease had, on average, more sexual contacts with different partners than did the controls. Almost half the AIDS patients, however, had fewer than one new sexual partner per week, and some had very many fewer than that. And how much less "promiscuous" were the control group members? They had, on average, about one new

sexual partner every two weeks. The difference is hardly earthshaking, and the diverse numbers of sexual contacts within each group — some AIDS patients with very few contacts; some controls with very many — argue persuasively that promiscuity itself is not a cause.

To assess the risk we take of contracting AIDS while having sex outside exclusively monogamous relationships, there are three critical things we need to know: the prevalence of the disease within the community; the percentage of men who, once infected, go on to develop life-threatening symptoms; and the types of sexual activity most likely to lead to transmission. Right now, none of this information is known with any certainty.

Until recently there was no accurate way of assessing the prevalence of AIDS in the community. However, CDC Atlanta has just completed cross-checking a sample of 11,000 gay men in New York and San Francisco who participated in the various hepatitis B vaccine trials during the past five years. In the sample of New York men, about one out of every 300 has developed AIDS. In San Francisco the comparable figure is about one out of every 200. Although this sample is probably skewed toward very sexually active gay men, the majority of whom may already have been exposed to the AIDS infectious agent, the figures are still shockingly high. Combined with the fact that the total number of AIDS cases continues to increase in these cities, the figures convince me that the situation is more serious than I had thought six months ago.

If we choose to decrease the number of sexual partners we have, it should have the effect of reducing possible exposure to the infectious agent that causes AIDS. How large that reduction in risk will be depends upon the percentage of infected men in any particular location. Common

sense tells us that cities where large numbers of AIDS cases are being reported are riskier places to have sex.

As with most other diseases, however, we are not all going to be susceptible to AIDS. Some men exposed to the infectious agent will *not* develop serious symptoms. Researchers' difficulty in tracing the disease from one sexual partner to another suggests that perhaps the *majority* of men exposed to the virus do not develop symptoms. We don't know the figure yet, but the exact percentage of men who, once infected, do go on to develop a life-threatening condition will be important to us as we assess the risk we assume in having multiple sexual contacts.

At the AIDS conference held in Dallas last August, a workshop questionnaire asked participants whether backroom bars and "other places promoting multiple sex partners" should be closed. I was shocked that such a question could even be asked at a gay conference. I was even more shocked to learn that almost one third of the people there answered yes. We should not be concerned with developing a "new sexual ethic." Rather, we need to seek ways of making sex as healthy and risk-free as possible. Increasingly we will need to defend the existence of our sexual meeting places. Already in Toronto an organization has begun a campaign to "inform" the public and the Ministry of Health that gay men are major carriers of AIDS. They are not demanding just that the baths be closed, but that restaurants with gay waiters post signs warning unsuspecting patrons of the health hazard.

Michael Callen suggests that it is irresponsible to consider an "anticipated moral backlash" to AIDS when gay men are dying. I disagree. The challenge to us now is not only to provide information and support for those at risk and those who are ill. Our challenge is also to anticipate and counter our enemies' exploitation of our newest vulnerability.

Bill Lewis □

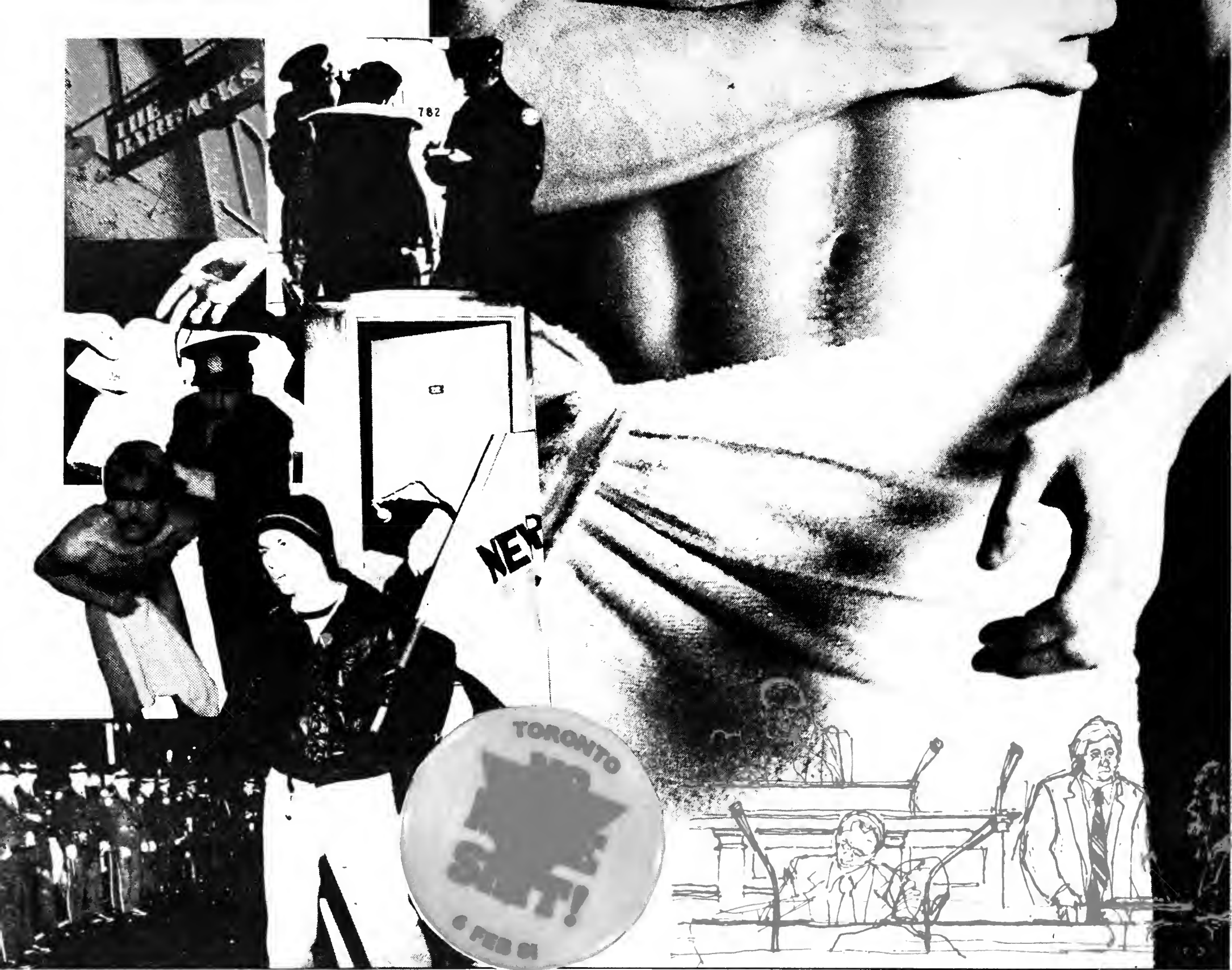


photo: Norman Halton

Illustration: JAC

THE 87% SOLUTION

OK. You can't win all the time, right? How about 87 percent of the time?

Eighty-seven percent is the success rate in court for 450 men charged as bawdyhouse found-ins after police attacks on a Montreal bar and six Toronto baths.

Fifty Montreal Urban Community Police morality squad officers armed themselves with machine guns and bullet-proof vests and swooped down on the Truxx Cruising Bar the night of October 22, 1977. They herded 146 of the bar's patrons into overcrowded holding cells, refused to let them call lawyers, forced them to undergo VD tests and released them eight hours later to carry the anxiety of criminal charges with them for the next five years. On December 14, 1982, Montreal Municipal Court Judge André Massé dismissed found-in charges against 120 of them. The other 26 had

pleaded guilty at various times during the protracted delay.

Hundreds of Metro Toronto police officers wielded sledgehammers, crowbars and abusive tongues when they raided the city's four largest gay baths near midnight February 5, 1981, and two smaller establishments in mid-afternoon June 16, 1981. As the dust settled from splintered doors and kicked-in partitions, 304 men faced found-in charges. Two years later, almost all of them have been acquitted. Only one man has been given a criminal record. Thirty-six others, 19 of whom pleaded guilty, have received absolute or conditional discharges.

A cool million (probably more) of taxpayers' dollars and the expertise of police and Crown prosecution systems in Canada's two largest cities produced perhaps *one clear conviction* out of 450 arrests.

The motivation for the raids is still almost anybody's guess. The bawdyhouse laws are still on the books, ready to be invoked again at whim (see box at the top of page 13). But some preliminary conclusions seem to emerge. The 87 percent success recipe depends on two

essential (and hardly secret) ingredients:

- *Plead not guilty.*
- *Organize.*

Of those who pleaded not guilty in Toronto, 94 percent were acquitted. In Montreal the figure was 100 percent.

Two thirds of the Truxx found-ins participated in a community organization set up to defend them, the Comité de soutien aux accusés de Truxx. Toronto's Right to Privacy Committee (RTPC) coordinated the defence of most of the 1981 found-ins.

Less fortunate outcomes mark two other bawdyhouse raids where found-ins were intimidated into pleading guilty and community support groups were thereby crippled. Edmonton police raided the Pisces Spa on May 30, 1981, freely admitting they had learned a thing or two from their Toronto counterparts. Most of the 56 found-ins who were charged pleaded guilty, evidently demoralized by the swift guilty pleas of the spa's two owners to charges of keeping a common bawdyhouse. The Privacy Defence Committee offered moral and financial support, especially to five convicted found-ins who fought their cases to the appeal courts. But it could do lit-

tle for the other 51.

A Toronto police assault on the Barracks bath on December 9, 1978 found 23 patrons in the alleged bawdyhouse. Seventeen pleaded guilty, one failed to appear for his trial, and only five pleaded not guilty. Of the five, four were convicted. The RTPC was originally formed in response to this raid, but apparently lost sight of many of the found-ins during the two and a half years which elapsed between arrest and trial. "It's a lesson on how vigilant we have to be," RTPC spokesperson John Burt told *TBP* as these trials wound up in the fall of 1981.

The performance of the RTPC after the February 1981 raids shows that the lesson was learned well.

"The RTPC did an amazing job of rounding people up and giving them hope," Toronto lawyer Jack Gemmell told *TBP* in a recent interview. Gemmell is president of the Citizens' Independent Review of Police Activities, a watchdog group parented partly by the 1981 raids. Gemmell also represented many men arrested in the raids, as did Rebecca Shamai. She told *TBP*, "The work of the RTPC is much higher in quality than that

Is sex at the bathhouse safe?

The win rate for found-in acquittals may be 87 percent but the success rate in changing the bawdyhouse laws is closer to zero.

The only significant Criminal Code change has been the repeal of sections 182 and 183. One of these clauses was used to force some Pisces Spa found-ins to give sworn testimony without benefit of counsel when summoned before two Alberta provincial court judges at 5 am on Saturday, May 30, 1981. This little-used procedure drew detailed descriptions of group sex from distraught men who were assured that nothing they said would be used in evidence against them in future trials. They were not told that everything they said was admissible as evidence against anyone else caught on the premises. Thanks to Criminal Code amendments proclaimed in Bill C-127 on January 4, 1983, such terror tactics are no longer sanctioned.

"The real tragedy is that none of the keeper cases (in the Toronto 1981 raids) came to resolution on the privacy issue," Toronto lawyer Jack Gemmell said recently. Men charged as bawdyhouse keepers at the Club and the Bar-

racks still have not come to trial. Keepers' cases in two other 1981 raids have been resolved by plea-bargaining (in each of the Richmond and Romans cases, charges were withdrawn against five alleged keepers in exchange for a guilty plea from one). And even where guilt has been proven in court (the International and Back Door cases, both of which are currently under appeal), little light has been shed on the status of the baths.

"It seems that it is now OK to have sex in roomettes with the door closed," Gemmell ventured in a recent interview.

Results of the 1978 Barracks raid shed no further light. Two staff members were convicted as keepers because the judge decided they knew that acts of indecency went on. Corporate officers George Hislop, Jerry Levy and Rick Stenhouse were acquitted because the Crown failed to prove they "knew." The narrow house on Widmer Street is still operating, although "it's not as much fun as it used to be" according to more than one regular.

Between the introduction of Bill C-127 in January 1981 (known then as

Bill C-53) and its proclamation by the governor-general two years later, several lesbian and gay groups tried to persuade the House of Commons justice committee to add the abolition of bawdyhouse laws to the bill. After all, the justice minister claimed the bill's purpose was to remove "out-dated offences" from the Criminal Code. Legislators more attuned to moral-majority-style petitions and letters failed to make the changes.

Stuart Russell, a Montreal lawyer and sometime *TBP* reporter, points out (in an analysis of the bawdyhouse laws published in the current issue of the *Ottawa Law Review*) that Parliament at present plans no reform in this area of criminal law. Thus, in Russell's words, "society will have to live with (the Criminal Code's) contradictions and inherent unfairness."

TBP recently asked four Toronto lawyers heavily involved in bath-raid defences whether further raids are likely. Jack Gemmell said, "Yes... I don't know when." Bob Kellerman said, "I don't want to predict anything." Rebecca Shamai thought there would be more raids only if there was "up-front political support" for them. Suzie Scott said, "No one's going to touch (the baths) for a while."

RS□

Jeffrey Richstone represented the 80 for the first three years. When Richstone moved to Ottawa, Joseph Muskatel was hired to replace him.

Crown prosecutors in Toronto chose to proceed against found-ins one by one over about 18 months. They tried men accused of keeping a common bawdyhouse (the baths' corporate officers and staff) here and there throughout the same time period. In Montreal, however, Truxx owner Giuseppe Salvaggio was singled out for prosecution first. He was convicted on April 2, 1980, sentenced to ten days in jail and fined \$5,000. Two years later, the Quebec Court of Appeals upheld the lower court's finding that the Truxx was a bawdyhouse because men sometimes had sex in the washrooms and all patrons were surely aware of that, but it reduced Salvaggio's sentence. Only then did the Crown proceed against the found-ins, whose prospects looked dismal after the appeal court's ruling.

A Crown offer to drop all charges if four men pleaded guilty was refused. Defence attorney Muskatel armed himself with transcripts of the Toronto trials and sheafs of strategy briefings from the RTPC, which he called "dynamite," only to walk into municipal court last December 14 and hear Crown prosecutor Laurent-Claude Laliberté announce he did not plan to proceed. "We had no other choice; it was just too much money" to bring each of the 120 found-ins to trial, Laliberté told the *Montreal Gazette*. Besides, of the four police officials who planned the raid, one was dead and two others no longer lived in Quebec. The Crown had also "misplaced" a large quantity of relevant documents.

"This decision shows the value of sticking together," Muskatel points out. And of stocking up on patience and perseverance. It took five years.

Roger Spalding□

done by any other paralegal group I know of."

The RTPC's paralegal services are perhaps even more noteworthy than the money (almost \$110,000 to date) it has raised for defence costs, or the five huge demonstrations it helped to organize in the first year after the raids. Many of the accused contacted the RTPC after a flurry of publicity urging them to plead not guilty. Some remained isolated, however, turning up alone in the lofty corridors of Old City Hall to await their court appearances.

The plight of one such man inspired RTPC legal affairs coordinator Dennis Findlay to take daring into his own hands. Findlay saw the man turn up for trial in early April 1982 without counsel and without ever having contacted the RTPC. He meekly pleaded guilty.

"I went home and thought about it all night," Findlay said recently. The next morning another isolated found-in was outside a courtroom waiting his turn to plead guilty. None of the 25 lawyers who had become part of the cohesive defence team was available. So Findlay identified himself to the man and explained that the defence on a summary offence could be argued by an "agent" as well as by the defendant himself or a member of the bar. The man agreed to let Findlay act for him as an agent. Findlay argued the case, the judge acquitted the accused and marvelled out loud at the "good job" done by "a fellow with no legal training at all." Findlay handled about a dozen cases himself, arguing successful defences in four. Charges were withdrawn without a trial in the other eight.

Almost every defendant, however, benefited in some way from the RTPC's team work with lawyers. Lawyer Bob Kellerman told *TBP* that, except for the Artistic Woodworkers' strike in Toronto in the early Seventies, he was hard put to think of other examples in Canada where lawyers worked so harmoniously not only among themselves but also with a team of lay volunteers.

"Getting lawyers to cooperate isn't always easy," Kellerman said. The RTPC accomplished that, and also took on what Rebecca Shamai describes as the "often difficult relationship of instructing lawyers." Not only were defence attorneys brought together for biweekly

strategy-sharing sessions, but they were frequently tipped off the night before a trial about who the judge would be and which among the repertoire of defence strategies had worked best with him to date. Wily RTPC courtwatchers cultivated rapport with court clerks, quickly obtained transcripts of decisions and diligently jotted notes during hearings.

The defence efforts of Montreal's Comité de soutien took a different course. Comité spokesman Paul Keenan said in a recent *TBP* interview that "organizing

and fundraising are nearly impossible in Montreal," and attributes this to what is perceived as a generally more tolerant attitude. He cites less ongoing harassment by police, a more tenuous identification of gay life with any one commercial ghetto, relatively little queerbashing, and greater acceptance of people whose behaviour and dress are "different" as contributing to this surface calm.

Nevertheless, about 80 Truxx found-ins kept in touch with the Comité over the five years. A group of young lawyers and articling students headed by lawyer

What they wanted, what they got

What did they want?

The police have always cited three things as justifications for their bar and bath raids:

- Response to citizens' complaints;
- Routine law enforcement;
- Organized crime.

These themes recur in official reasons given by Edmonton, Montreal and Toronto police and Crown attorneys.

Pressed by reporters, Toronto Police Chief Jack Ackroyd admitted that nearby residents had on occasion complained about noise made by some late-night patrons entering or leaving the baths.

"Routine law enforcement" is an excuse that mocks itself. Montreal police claimed to have observed hugging, kissing, bum-fondling and washroom sex at Truxx, but never explained how their vigilant eyes had failed to see similar "indecent acts" at neighbouring gay bars. The Romans Sauna has been in existence in Toronto with full knowledge of the police for more than 18 years.

The spectre of organized crime allegedly justified deploying six undercover Intelligence squad officers in Toronto's gay community for eight months before the February raids. Operation Soap, as it was nicknamed, has one last chance to reveal any underworld dirt when five men come to trial later this year on conspiracy charges relating to the Club and the Barracks. Breath should not be held.

Unstated reasons (what they really wanted) have to be winnowed from heaps of rumours and speculations. After the

Pisces arrests, Edmonton media circles were rife with speculation that the sergeant who led the raid was making a strategic career move on his way to the chief's job. It may be no coincidence that February 5, 1981, preceded by only six weeks an Ontario election in which Bill Davis' Tories tried for a third time to regain their majority in the provincial legislature. They succeeded.

What did they get?

• Fighters, where they may have expected wimps. Rage brought thousands of demonstrators into main streets in Toronto and Montreal within 24 hours of the bath and Truxx busts.

• Not-guilty pleas that clogged Toronto courtrooms for months and cost, by some estimates, a million dollars. The Montreal prosecutor simply withdrew charges against all 120 who pleaded not guilty because trials would have cost "just too much money."

• Politicization of individuals. A gay teacher who says "demonstrations just aren't my style" shouted the incumbent Tory MPP off his North Toronto front porch during 1981 election canvassing. A man never before involved in gay politics became chairman of the Privacy Defence Fund after his arrest at the Pisces Spa.

• Bitterness. A found-in roughed up by police at the Barracks told an interviewer a year later that he would simply pass by if he saw "a cop pinned under his motorcycle on a lonely, icy road." The man had spent years in the Navy, as a medic.

• Court Watch. Room 337 in Toronto's Old City Hall is staffed daily by RTPC personnel who monitor ongoing use of the courts to harass lesbians and gay men and offer advice and support to isolated defendants.

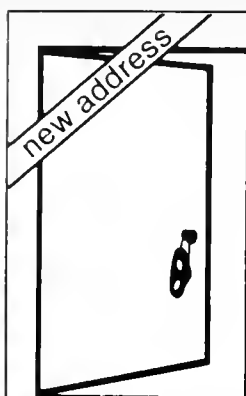
• Banning of anti-gay discrimination in Quebec. In December 1977, two months after Truxx, provincial legislators, spurred by public outrage at the police action, quietly added sexual orientation to the provincial human rights charter. Nine other provinces are still afraid to do that.

• Unprecedented expressions of support for the gay community. "I would be very angry if someone kicked down my door while I was taking a bath," novelist Margaret Atwood told a Toronto protest rally. A full-page *Globe and Mail* ad calling for the repeal of the bawdyhouse laws listed 1,800 groups and individual, gay and straight, who paid for it.

• Toronto's Bruner Report on police/gay community relations. Commissioned by city council, the study clearly tossed the ball to Police Chief Jack Ackroyd. More than a year later, it seems that the chief is a pitcher only.

• Lawyers and firmly established defence organizations skilled in the ways of the bawdyhouse laws. Toronto found-in trials were often won on "identification" (an arresting officer once pointed out a police inspector when asked to identify the accused), "lawful excuse" (one elderly man went to the Romans only for the sauna and claimed to have seen no more sex than at any other men's club) or "prior knowledge" (a man who liked the Richmond's gym testified he knew nothing about what went on in the roomettes).

RS□



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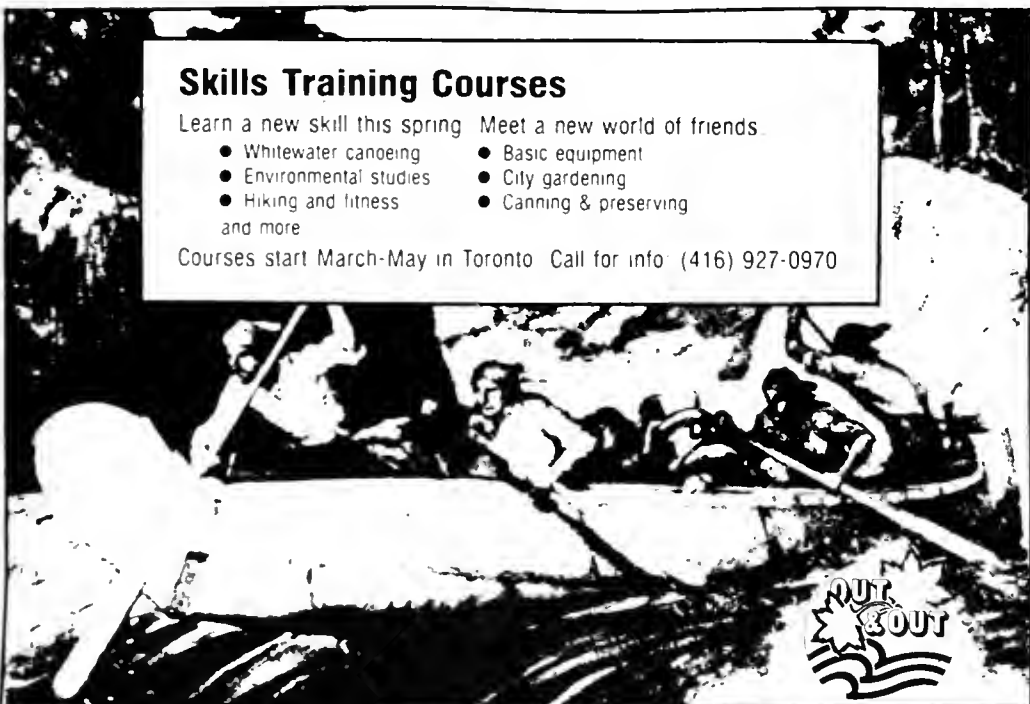
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AROUND TORONTO

Star columnist retracts innuendos

Frank Jones writes a regular column prominently located on page two of the *Toronto Star*. One day in mid-February he decided to opine about the imagined doings of the city's lesbian and gay phone counselling/information lines.

"I thought you might be interested to learn how homosexuals and lesbians are recruiting youngsters at local high schools," he wrote. Using third-hand hearsay evidence, he reported on what he later came to understand to be a common practical joke in suburban high schools: leaving another student a message to call a gay phonenumber.

Jones said he was worried unsuspecting youths might encounter gay people "who have short-circuited their lives on a course of narcissism and promiscuity." He expressed fears that the organizers of Lesbian and Gay Youth Toronto would "not say a word about the emptiness and sterility of gay life."

The column, which contained many inaccuracies ("It's hard to verify everything," Jones explained later to *TBP*), brought a wave of calls and letters to the editor from angry readers. Once confronted with his mistakes, however, Jones took the unusual step of writing a second column to apologize. "I acted in a mean-minded fashion last week," he began. "I allowed my prejudices to colour my judgment in accusing Lesbian and Gay Youth of actively recruiting in local high schools."

One letter writer who "took him more sternly to task" was Rev Stephen Manning of the Roman Catholic Church of St Dominic in Mississauga. Jones used the device of quoting extensively from Father Manning's letter and from a follow-up phone call to refute some of his own prejudices about gay life.

"I suppose we have to start by looking at our own fears," Jones concluded. "Preserve us from our prejudices. For surely they exist."

Meanwhile, in Mississauga Father Manning was receiving his own flurry of phone calls from parishioners and other concerned *Star* readers. "Most people were positive," he reported later. "A few people were angry." He was more surprised by what happened during mass the following Sunday morning. Two people from the anti-gay organization Positive Parents appeared in the church parking lot and began to slip leaflets on to the windshields of churchgoers' cars.

"How dare he be a priest?" the flyers screamed. "Father Manning was called and ordained to be a shepherd of God's flock and not an endorser of homosexual recruiting in Toronto's schools." The two men were asked to leave the church property immediately but following mass they continued to distribute flyers to the cars of departing worshippers.

Father Manning decided that the following Sunday he would have to reply directly to the distortions of his views represented in the Positive Parents' handout. He wrote a response for delivery but was called out of town at the last minute on a family matter. Another priest, who had agreed to read it during early mass, was in the middle of the response when a man, later identified as a Positive Parents' partisan, suddenly stood up. He had spoken to the cardinal, he shouted, and homosexuality was still a sin. While St Dominic parishioners began to shout back and ushers rushed to surround the man, the presiding priest

quickly calmed everyone down and the mass proceeded without further incident.

For Stephen Manning, who sees "part of my business as a priest is to relieve fear," the extreme reactions generated by a single letter have been unsettling. But the overwhelming support of his parishioners has convinced him that he made the right decision.

"I've said my piece," declared the thoughtful young priest.

The day after Frank Jones' second column appeared (February 22), the office of Lesbian and Gay Youth, which also contains the tape machines of both 530-GAYS and 923-GAYS, was broken into. Curiously, almost nothing was taken after the padlocked and unmarked door was forced open, not even a supply of petty cash. What did disappear were the log books recording telephone calls received by Lesbian and Gay Youth during the past year and a half. According to phonenumber coordinator Graham Haig, it is LGYT's policy that log books do not contain last names or phone numbers.

The police officers called to the scene claimed that they could do nothing to retrieve the books. "Well, you have a lot of enemies," one of the officers observed in explanation of the theft.

The log books have not been recovered.

Ed Jackson □

Cops bust speak, arrest all patrons

Speakeasies catering to different groups and social scenes are common in downtown Toronto. A natural product of Ontario's restrictive liquor laws, these illegal drinking establishments routinely get raided and closed down by the police.

A popular gay speakeasy operating for several months in an old house near Allan Gardens was abruptly closed in the early morning hours of Saturday, February 19. It was 1:30 am when the police descended; the establishment was just beginning to fill up with an estimated 100 patrons who had earlier vacated licensed bars required by law to close at 1 am.

An eyewitness who was in the house during the raid told *TBP* he was able to look outside long enough to see that the house was surrounded by police officers and vehicles. Uniformed police loudly ordered patrons into two hot, cramped rooms, shone flashlights into their faces and demanded ID. The processing, interrupted by several hostile verbal exchanges between police and patrons, took more than an hour. Everyone present was charged with unlawfully purchasing liquor and unlawfully consuming liquor. According to *TBP*'s source, many people had not been there long enough to do either.

"It's very unusual to charge everyone" in a speakeasy raid, claimed a man who has had experience operating a number of such establishments for the art-and-music crowd in the Queen Street area. He said the standard practice is for police to charge the one or two individuals who are found selling liquor or controlling the door. Patrons are rarely detained, he added.

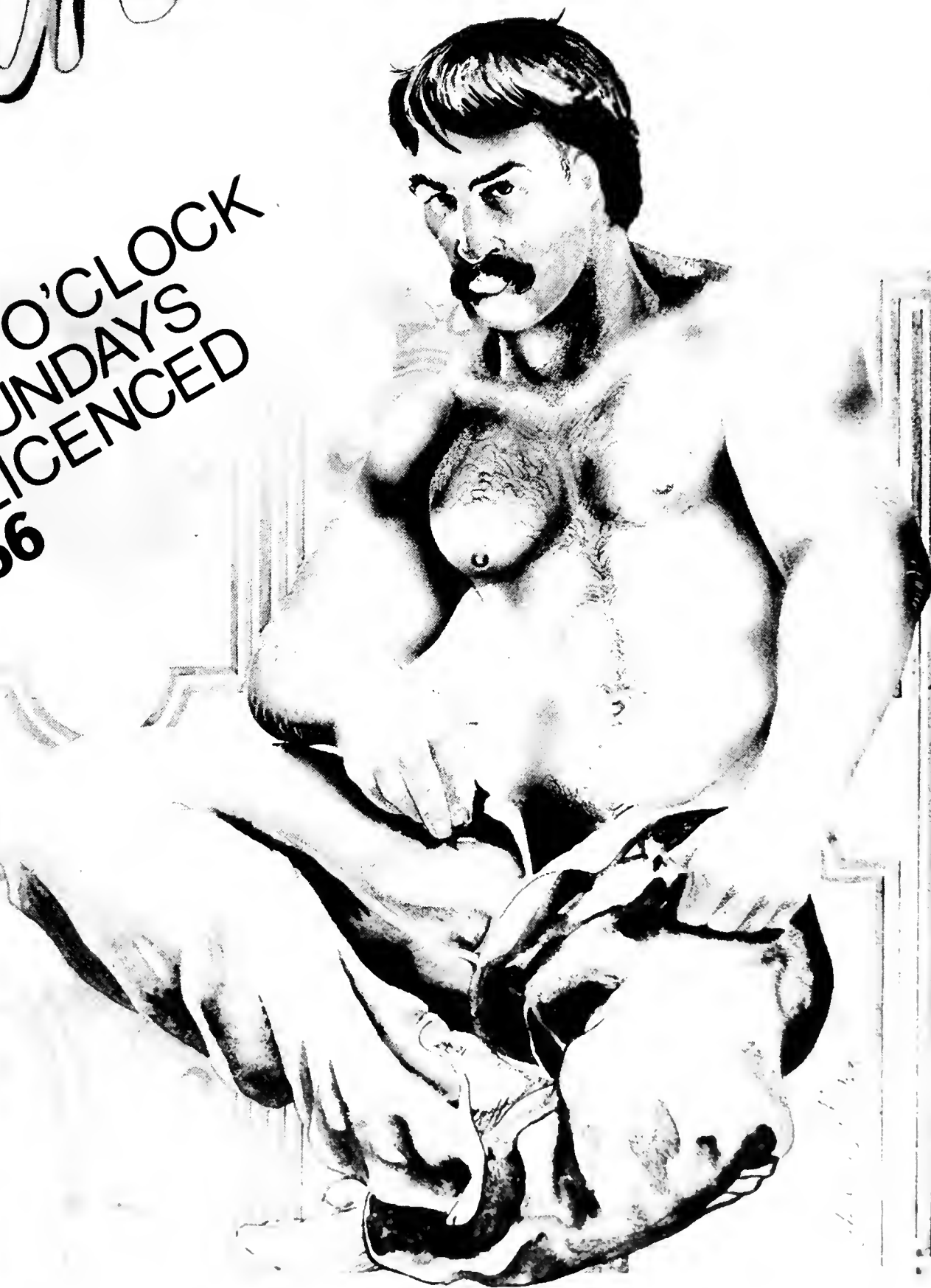
The charges are minor infractions under the provincial Liquor Licence Act and may bring a minimum fine of \$100.

EJ □

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ACROSS CANADA

• Two **Vancouver** community groups and a feminist magazine received government funding to promote their organizations and to build larger followings. Society for Education, Action, Research and Counselling on Homosexuality (SEARCH) and the Vancouver Gay Community Centre (VGCC) were jointly awarded \$3,000 by the British Columbia Human Rights Commission in January to produce a pamphlet soliciting memberships. SEARCH operates the city's gay phone line, a VD clinic, a drop-in centre, and a variety of social functions. The VGCC provides a community-meeting facility, and community services. The two organizations initially applied for separate grants of \$2,000 each, but on the request of commission staff they combined applications and received \$3,000 jointly. The pamphlet, which will describe the objectives and services of the organizations, will be aimed at two target groups: out-of-the-closet gay men and lesbians not yet active in either organization, and gay people who have not yet come out.

Earlier this year, *The Radical Reviewer*, a feminist quarterly with substantial lesbian content, received funding under the federal "Community Recovery" programme. The funding provides three months' salary for three people, totalling about \$12,000. The application, which described the project as outreach for a feminist journal of critical and creative work, was approved two days after it was filed. **RS**

• A well-argued radical Catholic defence of gay rights was presented to the **Manitoba** Human Rights Commission, January 10, by Dignity Canada Dignité during public hearings on revisions to the province's anti-discrimination law. The hearings provided the basis for a report, which is now being prepared for Attorney General Roland Penner, on amendments to the Act. The Commission's chairman, Dale Gibson, made a widely-publicized recommendation that sexual orientation be a proscribed ground for discrimination when the hearings were announced in December. An expected public outcry was not forthcoming and the Commission advised the Committee for Inclusion of "Sexual Orientation" in the Manitoba Human Rights Act that they had not received any request to appear in opposition to their proposal. **CB**

• The **Quebec** Film Supervisory Board seized four films by American gay cinematographer Curt McDowell February 8, just moments before a screening at the "art" movie house Cinema Parallèle in Montreal. The films had been screened the previous evening without incident. The board claimed the films in question, (*Loads*; *Taboo: the Single and the LP*; *Nudes-a Sketchbook* and *Thundercrack*) had not received "visas" (the board approval forms) before screening. Organizers of the screening said they had sent the board a copy of their programme and that all the films had been shown at last year's Montreal International Festival of New Cinema. **KO**

• A private members bill that would amend the Canadian Human Rights Act to forbid discrimination on the basis of sexual orientation was tabled March 9 in the **House of Commons**.

The bill, introduced by Svend Robinson (NDP-Burnaby), has been assured survival to the committee stage by Justice Minister Mark McGuigan.

There is little hope however that the bill Robinson calls "long overdue" will

pass second reading in the house. **CP**

• The Red Hot Video store on Main Street in **Vancouver** has been charged with 12 additional counts of possession of obscene material. Each charge relates to an individual movie, including *Filthy Rich*, *Skintight* and *Water Power*, seized during a January 7 vice squad raid. Similar charges were laid against a Red Hot Video franchise in Victoria in January.

Meanwhile, the Law Union of BC has protested the "trial by media" of the five people charged with the recent fire-bombing of three Red Hot Video stores and a BC Hydro substation. At a press conference February 20, two days before a new charge (for a \$53,000 grocery store robbery) was added against three of the five, lawyer Richard Brail accused the BC Attorney General and the media of "seriously jeopardizing a fair trial" for the three men and two women. The Union also alleges police harassment of associates of the accused, including the lesbian-baiting of two women whose home was among four that were searched in the wake of the arrests.

In another twist, the Vancouver-based anarchist magazine *Open Road* has published a letter signed by the Wilmans Fire Brigade, the group claiming responsibility for the video bombings, denying any connection to the five people police have in custody. **CB**

• Wonderfully deviant thoughts have started to fill the airwaves of the Lower St Lawrence emanating from **Rivière-du-Loup**, where the first gay radio show in this region of Quebec is being broadcast. *Gais-riez-rose* ("gays laugh pink") is aired every second Sunday on Radio Grand-Portage (103.7 FM) from 5 to 6 pm. The show can be heard from Edmonton, NB to Baie-Comeau and from Montmagny to Bic (near Rimouski). According to producer Alain Therrien-Leclerc, it's intended to "demystify, educate, inform and please." The address is *Gais-riez-rose*, a/s Radio Grand-Portage, CP 103.7, Rivière-du-Loup, QC G5R 4C3. Tel: (418) 867-1037. **KO**

• An estimated three quarters of a million viewers watched a *Take 30 Access Series* programme March 11 produced under the supervision of **Winnipeg's** Gay Media Collective. The half hour programme featured a discussion with a dozen gay men and scenes of gays at home and at play. A producer, technical staff, budget and editing were provided to the Collective, one of six groups chosen this year for the series, which is intended to give an opportunity to segments of the population who do not receive adequate attention from the media to put together a programme. This was the first time a gay group has been chosen in the ten years *Access* has been on the air. **JA**

• For many years engineering students at the University of **Waterloo** have been publishing the racy *Enginews*. The March issue was to be called "Feminenginews" and a lot of fun was to be made of women's libbers, queers and ethnic minorities. At first typesetters at UW's student paper *Imprint* refused to set some of the material. Then it ran into opposition at Webman Ltd, the company where offset camera operator Judy Flanagan refused to prepare pages for printing. Flanagan was promptly fired and women's groups from Kitchener, Waterloo and Guelph are circulating a petition demanding she be rehired. Letters can be directed to Webman Ltd, 93 Regal Rd, Guelph, ON. **JS**

New legal service group lodges complaints in the wake of massive bar sweep

Venezuelans challenge police raids

CARACAS — A new gay legal service, La Asesoría y Consulta Legal Sobre Derechos Ciudadanos (ACLSDC), has lodged a complaint with the office of the Venezuelan Attorney General and the International Secretariat of Amnesty International in London after massive police raids against this city's gay bars in late November 1982.

The complaint accuses the Caracas metropolitan police with violating Articles 60, 61, 64 and 71 of the Venezuelan constitution, which guarantee personal liberty and security and freedom of movement and association, and which ban discrimination on the grounds of race, sex, religion or social condition.

More than 400 people were arrested in the November 26 police sweep of the Sabana Grande area, where many of the city's gay bars are concentrated. The three individuals whose sworn affidavit is the basis of the complaint were in a bar called Bigotes when a large number of plainclothes police, followed by a television crew, suddenly burst into the establishment. Patrons were forced to stand with their hands above their heads while police confiscated identity cards. The police used insulting language and several men were physically abused. All those in the bar were registered on police files and held incommunicado overnight in the crowded cells of a local police station before being released the following morning.

The next evening the national television network reported that police had captured "delinquents and drug addicts." Newspaper reports said that 40 transvestites had also been arrested.

The raid was part of the "Plan Union," a widely criticized new law-and-order campaign by police, ostensibly aimed at controlling street crime. "The true object of the operation was to bolster official propaganda about measures being taken to protect citizens over the Christmas season using homosexual citizens as a scapegoat," said the af-

fidavit, which was signed by Edgar Carasco, Adán Lira and Luis Alvarez.

The ACLSDC demanded an end to the violation of the rights of homosexual citizens, the destruction of the lists and files made by police, and a public investigation into the raids. The group also attempted to publicize the complaint in a paid advertisement in one of the city's leading papers, *El Diario de Caracas*, but editors pulled the ad just before publication.

The three men central to the ACLSDC complaint are also part of the editorial board of the Venezuelan gay paper, *Entendido*, which announced that it would resume publication later this year. Financial and personnel difficulties had forced the paper to close during 1982. *Entendido* is a member of the International Gay Association and hopes to establish a financial base in the city's gay ghetto. □

Staff at Gay News moving to buy control

LONDON — The staff of *Gay News* has begun negotiations to buy the paper, Britain's oldest and largest gay publication, from its present owner, Robert Palmer. It is hoped the move will help end the financial and managerial crisis that has been threatening the paper's existence since late last year.

Gay News was founded in 1971 as a non-partisan community-based paper. Through a complicated series of events, it became the sole property of editor Dennis Lemon. Lemon resigned as editor and sold the paper to Robert Palmer in February 1982.

Although Palmer's ownership was seen as a first step to regaining community control over the publication, the new

owner demanded staff cuts in September, provoking a bitter dispute with the company's unions. Then in November, Palmer revealed that neither he nor the paper would be able to make the required payments to Lemon. Lemon attempted to return as editor in January 1983 in an undisclosed financial deal with Palmer, but at a February meeting, staff passed a resolution stating their unwillingness to recognize Lemon's reappointment.

Three days later Palmer and Lemon issued a joint statement announcing that "if an appropriate solution can be



GN editor Lumsden: "communal possession"

found," they "would cooperate fully with the immediate transference of *Gay News* Ltd to the current staff and or their representatives."

Fund raising efforts to finance the transfer have now begun, and the staff are investigating the best way to control editorial and commercial policy while preventing the distribution of company profits to individuals.

"We plan, simply, to organize the means by which *Gay News* can truly be regarded as the communal possession of

gay people — who we hope entrust us as a paid staff to bring it out so that it will amuse, inform and campaign," said a staff statement in the paper's latest issue. □

Police in Midwest hit two bathhouses

MILWAUKEE — Police in the midwest continue to harass gay businesses. The Milwaukee Club Baths were raided January 5 and 7, and the Locker Room Sauna, in Minneapolis, was raided February 18.

In Milwaukee, 11 men were booked on sexual-perversion charges and ID checks were run on other bath patrons. City Alderman Betty Voss said she was "outraged" at the raids and suggested an audit of the police overtime budget. A number of those charged are pleading not guilty and a defence fund has been set up.

At least eight men were cited in the Minneapolis raid, which took place almost three years to the day after a similar raid swept up 70 men in the city in February 1980. Witnesses said an undercover agent spent about an hour in the baths before opening a rear fire-door to admit uniformed officers. Bath employees were ordered to put their hands up and were prevented from turning on lights or announcing the presence of the police. □

Democrats set up official gay caucus

WASHINGTON, DC — By a unanimous vote February 6, the 36-member Democratic Party Executive Committee approved the formation of an official gay caucus within the Democratic party.

Peter Vogel, co-chair of the National Association of Gay and Lesbian Democratic Clubs, called the move a "historic occasion." The decision was the result of more than six months of lobbying across the country by the Association and years of work by lesbians and gay men within the party.

Party rules stipulate that members of a caucus must also belong to the Democratic National Committee, the party's governing body. Although 78 members of the DNC had endorsed the caucus, there are only two openly gay members at present. The caucus and the association plan to work to elect more gay members to the body in the future. □

Gay Solidarity blocks deportation attempt

SYDNEY — This city's Gay Solidarity Group (GSG) applied for interested-party standing and managed to stall deportation proceedings against gay activist David Bright February 14. Bright has been declared an illegal immigrant by the Australian government. A New Zealand citizen and an Aus-

Thousands march to keep gay radio

PARIS — Six thousand people took to the streets January 22 in the second major demonstration in less than a year to support *Fréquence Gaie*, this city's 24-hour-a-day gay radio station.

Fréquence Gaie was given an official license last July after a massive demonstration in support of the station, as the Mitterrand government moved to regularize a number of pirate "free" radio stations which had been operating outside the law. The latest demonstration was provoked by attempts by the broadcasting authority to merge the station with two other "free" radio stations, thus limiting gay air time.

The French weekly, *Gai Pied*, sent an open letter to President Mitterrand demanding he intervene to protect the autonomy of *Fréquence Gaie*. The station has a potential audience of 500,000 listeners in the Paris area. □



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tralian resident, Bright was convicted of buggery, acts of indecency and publishing an indecent article in 1981. He was sentenced to 18 months in prison and was eligible for parole in May 1982, when the immigration department began deportation proceedings.

Although all the sexual activity in question involved consenting adults, all homosexual activity is considered criminal under the New South Wales Crimes Act. One Labour member of the Legislative Assembly, George Petersen, described the deportation order as "the height of absurdity." Liz Kirkby, State Parliamentary leader for the Australian Democrats, points out, "If Mr Bright had been residing in Victoria or South Australia he never would have been convicted of any crime."

An appeals tribunal was to have heard Bright's appeal of the 1982 deportation order February 14 but the department of immigration reclassified him as an "illegal immigrant" on February 10, thus revoking his right to appeal.

Defence lawyer David Buchanan protested the late notice of the department's intention to block the appeal, saying it amounted to "a perversion of the procedures of the tribunal, which are designed to prevent this sort of trial by ambush." Buchanan then went on to apply for standing for the Gay Solidarity Group, arguing that an interested party could fight a deportation order even when the deportee could not present his or her appeal.

Mr Justice Gallop reserved his decision on the new application and Bright must be permitted to remain in Australia in the meantime. It is unlikely that the judge will deliver a decision before late March. □

Connecticut coalition pushes equality bill

HARTFORD — A statewide coalition has been formed in Connecticut to push a bill in the Legislative Assembly to ban discrimination on the basis of "sexual status." The bill has been co-sponsored by 20 state legislators.

"Sexual status" has been defined as being identified with, having a history of, or engaging in, any sort of private sexual behaviour, and is modelled after the precedent-setting Wisconsin lesbian and gay-rights bill. Supporters are hoping for passage during this session since Representative Irving Stolberg, the bill's original sponsor, is now Speaker of the House.

A statewide conference to coordinate gay community efforts on behalf of the bill was held February 13. The meeting also set up a planning committee to organize the state's second lesbian and gay pride festival.

The bill won its first victory February 2 when the Judiciary Committee voted to give it public hearing. After the hearing, it is expected to move to the floors of the house and Senate.

A similar bill has also been introduced into the California State Legislature and San Francisco Mayor Dianne Feinstein has publicly signed a resolution giving the city's official support to the effort. There is speculation that the mayor's move was an attempt to recoup her tarnished image with the gay community after her veto of a municipal bill that would have given gay partners the same benefit rights as married couples.

The California bill has been introduced every year for the last four years but supporters are optimistic about its chances for success this session. □

Cops ignore protest, hit club a second time

SYDNEY — For the second time in less than a month, police have raided Club 80, a popular gay disco. Eleven men were arrested on charges of scandalous conduct and other sex offences in the second raid, which took place Friday, February 25.

In the January 29 raid, 250 patrons were held for four hours and four men



Angry: protesters outside Darlinghurst station

were charged with sexual offences. A thousand people marched in protest February 5 demanding an end to police harassment, repeal of anti-gay laws and the dropping of all charges.

Four hundred lesbians and gay men attended a hastily called community meeting on Sunday, February 27, in response to the second raid and the crowd made an angry impromptu march on the Darlinghurst police station following the meeting. A larger demonstration was followed by a march to the parliament building Tuesday, March 8.

The police attacks have come in response to a change in the New South Wales anti-discrimination act late last year to protect lesbians and gay men. The police were apparently furious with the change. Ironically, it is still illegal to engage in homosexual activity under the state Crimes Act, giving police wide scope in their power to arrest and detain members of the community. □

UK "brothel" busted; new law pinches porn

LONDON — Twenty-three gay men were arrested in a police raid on the Albion Sauna in Wallasey, near Liverpool, January 23. At least ten men have been charged with gross indecency and the sauna's owners face prosecution for "running a brothel."

The raid involved three vanloads of police, who arrived at 5:00 on Sunday afternoon. The men were taken to local police stations for booking.

Tom Kynaston, spokesperson for the local chapter of the Campaign for Homosexual Equality, (CHE) said the raids had taken place against a background of perpetual harassment of gay men in the area. There has been an increase in gross indecency and buggery charges and police have threatened to lay even more serious charges against men pulled in for minor offences. "It's a deliberate attempt to discredit the gay community," he said. A number of northern English gay groups are meeting to plan a response.

In London, new "sex-shop" licensing legislation may force many stores selling gay pornography out of business. The

law demands a license fee of up to £5,000 for "sex shops." But licensed shops can still be raided by police under obscene-publications legislation.

"The license is fuck all," said Roy Powel of Zipper, a store specializing in erotic material. "It's a way of getting a lot of money out of you but the police can still raid. It doesn't give you a license to sell sex goods." □

Fantasy line cut off by American Express

SAN FRANCISCO — A gay telephone-fantasy line has filed suit against the American Express Company charging discrimination against its company and customers. The suit asks for damages in excess of ten million dollars.

The Connector is a computer-operated telephone-conference line through which gay men can talk with others anywhere in the USA and several other countries. The business is part of the expanding market for telephone sex. Customers can charge their calls to credit cards issued by most major companies.

The Connector's merchant account with American Express was abruptly cancelled January 31 on the grounds that such business did not fit the American Express Company's image. In their suit, Connector's lawyers point out that American Express cards are accepted by a number of heterosexual telephone-sex and massage businesses. □

Black gays criticize Mel Boozer dismissal

WASHINGTON, DC — Mel Boozer, director of the Washington office of the National Gay Task Force, resigned "with regret" February 28 under pressure from the NGTF's new director, Virginia Apuzzo. Washington gay black



Boozer: "used as a token to be discarded"

leaders called the removal of Boozer, who is black, an "extremely distressing development."

Boozer had headed the Washington office since its creation in 1981 and was considered an ally of Lucia Valeska, the former NGTF executive director who was ousted by the group's board late last year.

"I have a new administration and I want to put a team together that I feel will be able to maximize the potential of certain program directions I have in mind," said Apuzzo. "We will be working in much closer cooperation with organizations that Mel (Boozer) has not

been able to establish a positive rapport with, and I don't feel he's in a position to maximize the success of the program." Apuzzo said she was surprised by charges that a racial motivation was involved in Boozer's resignation.

The leaders of Washington's black gay community issued an open letter, saying that Boozer's dismissal was symbolic of "the insensitivity of the white gay power structure" to the concerns of black gays. Gil Gerald, president of the DC Coalition of Black Gays, said that Boozer's resignation seemed symbolic: it appeared that a black gay person was being used as a token only to be discarded when his usefulness had ended.

"To force him out without recognizing his contribution and in the way they handled it gives one the impression he has been dumped on," said Dr James Tinney, pastor of Faith Temple, a black gay church.

Boozer's replacement, Gay Activist Alliance President Jeff Levi, said it would be inappropriate for him to comment on the specifics of the letter. He noted, however, that it "raises issues that NGTF as an organization and the entire gay movement must deal with." □

No teeth in California discrimination ban

SACRAMENTO — A lesbian law firm, the Lesbian Rights Project, (LRP) is representing Boyce Hinman, a gay man, in a suit against the State of California for the denial of health benefits to Hinman's lover.

The Department of Personnel Administration handles the dental claims of state employees, and spouses of employees are eligible for dental coverage.

"Here's a person who has worked for ten years and is receiving less compensation than his co-workers for no reason," said Roberta Achtenberg, of the LRP. "As a homosexual he's paying for others to take advantage of a benefit he can't have. You can't base eligibility for benefits on marriage at the same time you deny certain people the right to marry." Achtenberg will argue that the policy violates the Equal Protection clause of the US constitution and a 1979 executive order banning discrimination on the basis of sexual orientation in the state.

Hinman said his co-workers are "very supportive." He said he knew many lesbian and gay male state employees with "family partners" who can't risk the repercussions of coming out. Many lesbians and gay men have been poorly treated when they were discovered in spite of the state anti-discrimination order.

Achtenberg predicts strong opposition to the case. "California is presently bankrupt and this policy change could cost the state a significant amount of money." The Roman Catholic Archbishop of San Francisco has already taken a stand against a city domestic partner's bill in a letter to Mayor Dianne Feinstein. The Archbishop said the bill, which would have given the same benefit rights to gay couples presently enjoyed by married heterosexuals, would "threaten the institution of marriage." Feinstein subsequently vetoed the bill.

World News credits

The Advocate (San Mateo), *Gay Community News* (Boston), *The Washington Blade* (Washington, DC), *Equal Time* (St Paul), *Bay Area Reporter* (San Francisco), *Gay News* (London), *Gay Pied* (Paris), *Campaign* (Sydney), *Grupo Entendido* (Caracas), *Ken Lovett* (Sydney).

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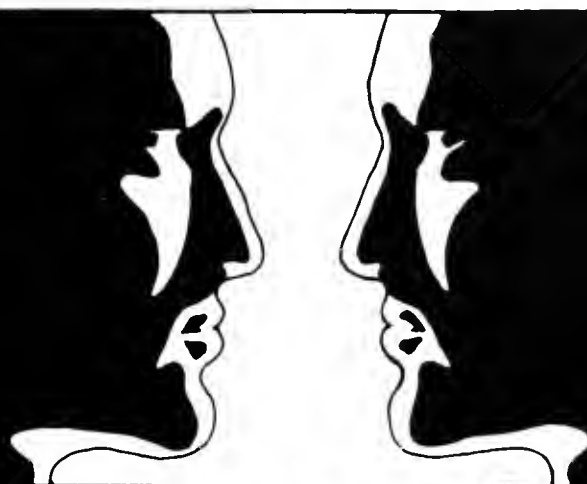
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Out in the City

TBP'S GUIDE TO WHAT'S GOING ON IN TORONTO THIS MONTH

Cinema Stephen Stuckey

□ **Womanfilm.** Part of Women Building Culture. A series of films made by women, including the premieres of works by Barbara Hammer, Barbara Martineau, Nesya Shapiro, Laura Sky, and Michelen Noel. Bloor Cinema (at Bathurst). Apr 14-17. For details, call 534-1682.

□ **Reflections in a Golden Eye.** Extremely odd 1967 John Huston work set in Georgia. US Army Major Marlon Brando is a repressed homo who develops a very fatal crush on a young soldier while his wife Liz Taylor has an affair with their neighbour, the wife of whom has lopped off her nipples with the garden shears. This film is not screened often. Bloor Cinema (at Bathurst). Apr 6, 9:30 pm. 532-6677.

□ **If....** Lindsay Anderson's 1968 fantasy about a schoolboys' rebellion in a British public school, featuring Malcolm McDowell and many other surreal images. On a double bill with *A Clockwork Orange*. Bloor Cinema (at Bathurst). April 9, 7 pm. 532-6677.

□ **Tootsie.** Will Dustin bag the Oscar for his

portrayal of a tough-talking purse-toting female impersonator/soap opera sensation in sensible shoes? Only Hollywood knows. Join the zillions of happy moviegoers who have seen this loopy comedy. Hyland 2, Yonge at St Clair, 962-2891.

□ **Lianna.** Fine Arts, Yonge north of Eglinton. 487-4548. See review p 34.

Stage Jon Kaplan

□ **Brave New Works.** Factory Theatre Lab's annual workshop of new scripts. Jan Kudelka's *American Demon* focuses on images of women, America, and rock 'n' roll (March 22-25). Sky Gilbert's latest, *Boy Sonata*, is a stylish entertainment about two men against a backdrop of the music of their lives (March 26-30). Two one-act works come from Montreal — Helen Weinzwieg's *My Mother's Luck*, about a mother and daughter in crisis, and Jovette Marchessault's highly stylized theatrical poem *Night Cows* (April 21-24). *A Day in the Life of...*, a musical drama by Bryan Wade and Joey Miller, deals with the life of a transsexual (April 27-30). Theatre Passe

Muraille, 16 Ryerson Ave. 864-9971.

□ **Matrimonium.** Toronto playwright Donald Martin's "theatrical event" about two gay men and a woman has already been staged in New York and London, and is now brought to TO by Steven Rumbelow, artistic director of England's renowned Triple Action Theatre Co. Apr 7-30, 8 pm (Sun matinee, 2:30 pm). Upstairs at the Blue Angel, 269 Queen St W. 593-1521. \$6-8, Sunday: pay-what-you-can.

□ **Magda.** John Herbert's new work will receive a series of readings as part of Theatre Autumn Angel's Talk Back series. The author of *Fortune and Men's Eyes* now turns his attention to a concentration camp survivor who seeks vengeance against her former tormentor. April 10, 17, and 24 at 2:30 pm. The Rivoli, 322 Queen St W. 365-0533.

□ **Geometry.** In Rachel Wyatt's comedy, two teachers at a boarding school develop a more than professional interest in a new young math instructor. Opens April 7. Tarragon Theatre, 30 Bridgman Ave. 531-1827.

□ **Later.** A play by Corinne Jacker about mothers and daughters. The author describes the play as "a meditation on women and

water." Through March 27. Toronto Free Theatre, 26 Berkeley St. 368-2856.

□ **Female Parts.** Four views of women, from the comic to the tragic, comprise this work by Italian Dario Fo and his wife Franca Rame. Opens April 8. Toronto Workshop Productions, 12 Alexander St. 925-8640.

□ **Female Transport.** A 1973 drama by Steve Gooch, a tough and realistic account of the hardships of six female convicts transported to Australia in the early nineteenth century. An Equity Showcase production. April 7-10. 235 Queen's Quay W. 869-8412.

□ **On the Razzle.** The new St Lawrence Centre building opens with the North American premiere of Tom Stoppard's latest comedy. Opens March 25. 27 Front St E. 366-7723.

□ **The Coronation of Poppea.** One of the earliest operas (1642), this work by Monteverdi involves Roman emperor Nero, his wife Ottavia, and the ambitious courtesan Poppea. The title gives away the ending. Poppea's maid is played by a man in drag. April 19, 22, 24, 26, 28, 30. O'Keefe Centre, Front & Yonge. 698-2626.

□ **La Fanciulla del West.** One of Puccini's lesser-known operas, an Italian's vision of gamblers, canteen heroines, and desperados in the wild west. Starring Johanna Meier and Giorgio Lamberti. April 8, 12, 14, 17, 20, 23. O'Keefe Centre, Front & Yonge. 698-2626.

□ **Mad in Canada.** Comedy revue with more geniality than biting satire. Its gay sketch is sympathetic if predictable. Mon-Fri, 8:30 pm; Sat, 8 and 10:30 pm; Mon, pay what you can. Old Angelo's, 45 Elm St. 597-0155.

□ **Cabaret.** Starring Tom Kneebone and Jan Kudelka. Teller's Cage Dinner Theatre, Commerce Court. 862-1434.

□ **Oh! Calcutta!** Musical with a bit of nudity and even less entertainment. Mon-Thurs, 9 pm; Fri-Sat, 8 and 10:30 pm. Variety Dinner Theatre, 2335 Yonge St. 489-7777.

□ **Let My People Come.** A sex musical, with some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 8 pm; Fri-Sat, 8 and 11 pm. 598-3013.

Music Andrew Zealley

□ **Dave Howard Singers.** Toronto-based DH and his favourite backing tapes perform minimal electronic punk/pop. March 25, 26. Beverley Tavern, 240 Queen St W.

□ **Angel Staccato and the White Rebels.** The feminist-oriented band celebrates its first anniversary, at the Cameron House, Apr 7 and 8. Tickets \$3 at the Cameron. 408 Queen St W (at Spadina). 364-0811.

□ **The Fall.** The hex-induction hour begins here. UK non-dance band with a sense of volume and imagination. April 21. Larry's, Carlton & Jarvis. Tickets at Record Peddler and BASS.

□ **Holly Near and Ronnie Gilbert.** Gilbert, of the Weavers, joins Near in a concert with Jeff Langley and sign language artist Susan Freundlich. April 9, 8 pm. Convocation Hall, U of T. BASS, Toronto Women's Bookstore and SAC. Limited childcare available.

□ **Lawrence Pitchko.** A solo recital of virtuosic piano music. April 17, 8 pm. St Lawrence Centre Town Hall. 366-7723.

Art Nicolas Jenkins

□ **Punchinello Gallery.** Exhibits this month include "The Androgyne," SX-70 colour photography and video on "metasex" by Joan Woodward, Apr 3-23; and "Self-Portraits by Men," a juried exhibition on varied media (deadline for submissions Apr 10), Apr 24-May 14. Thurs-Sun, 1-5 pm. 204A Baldwin St. 593-5054.

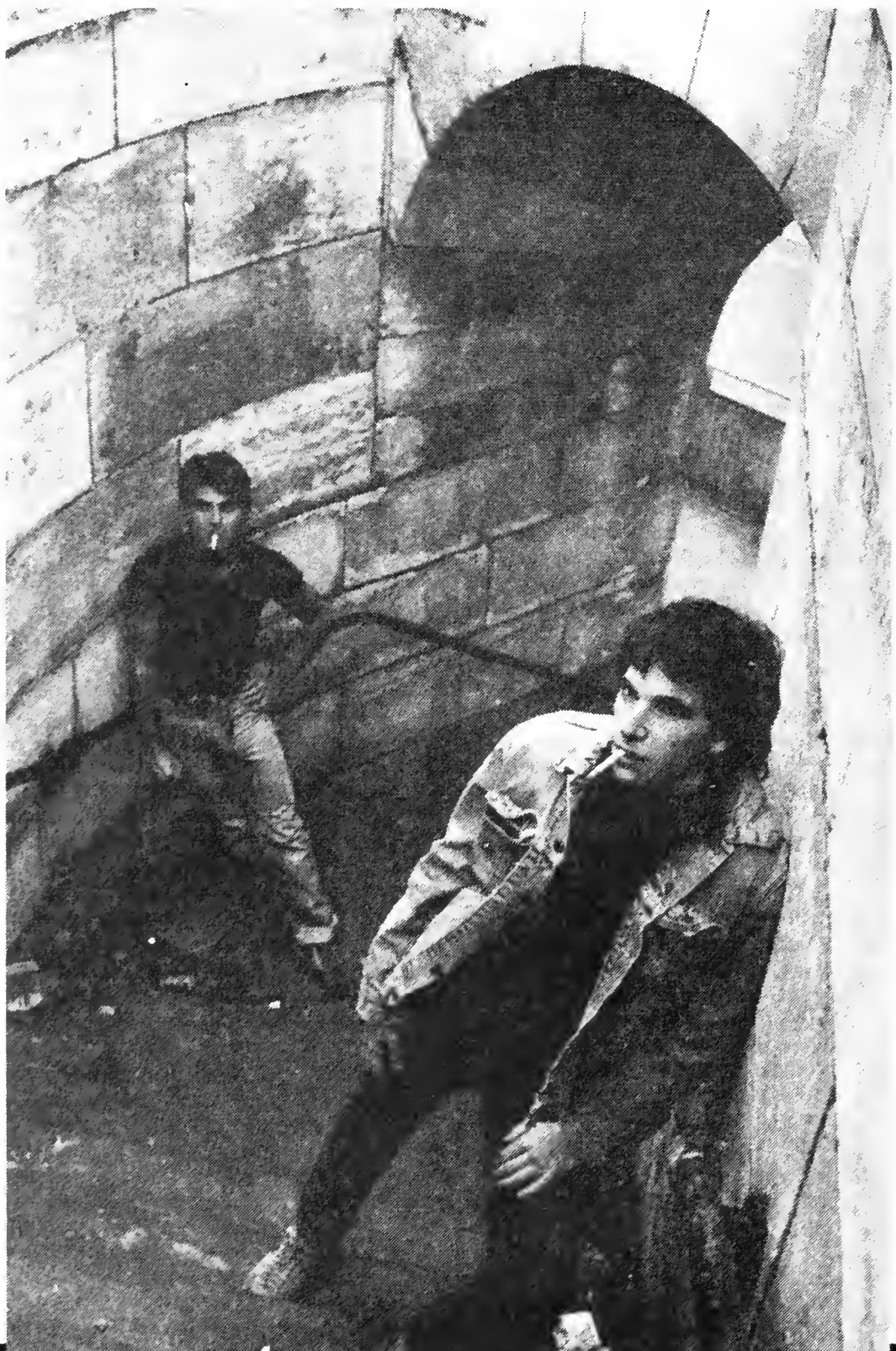
□ **Women Building Culture.** Continuation of

In his latest production, *Pasolini/Pelosi: The God in the Unknown Flesh*, Sky Gilbert promises us a complex view of Pasolini's strange life and death from a number of arresting points of view. The play explodes the popular myth of Pasolini's supposed "depravity" by confronting the director's fascination with the extremes of sensual and violent experience not as a mere "death-wish," but as an undeniable aspect of modern living which can't be ignored or lacilely dismissed. "It wasn't the fascists who killed Pasolini," Gilbert argues, "It was the middle class he hated so much." Yet the play makes few value judgments about Pasolini's world-view, satirizing rather his self-righteous bourgeois detractors.

The mosaic of scenes moving backwards and forwards in time may baffle some theatregoers who prefer the cheerful seductions of linear story-line. In Act One we find Pasolini in control, directing one scene or another in a film studio or in an old movie house (the steamy jerk-off scene counterpointing Rita Hayworth's voluptuous "orgy of passion" promises to be a Gilbert *tour de force*!). Things get darker in Act Two, with Pasolini's devil/angel antithesis more violent, corrosive.

Gilbert presents the inevitable murder scene not merely as the sensational finale to a troubled life, but more honestly as yet one more fragment of Pasolini's jigsaw-puzzle myth. The simulated fellation preceding the actual murder is calculated to arouse and disturb, with Angelo Pedar (as Pelosi, left; at right is Daniel Allman) exuding the dangerous, raw sexuality which feeds Pasolini's consuming desire to explore the holy demonic reaches of sensation. Patsy Lang's ambitious set designs — a series of large scrims with changing projections — evoke the fascinating complexity of Pasolini's world and myth, at the same time providing us with a visual context for Gilbert's provocative, multi-textured Gospel According to Saint (?) Pier Paolo Pasolini.

Pasolini/Pelosi plays Thursday to Sunday through April 3 at The Theatre Centre, 666 King St W. For ticket information, call 862-0659. Paul G Baker



APRIL

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the eight-week long festival. "Women and Architecture," Apr 2-15 at ARC, 789 Queen St W; panel on "Women in Performance," Apr 25, 8 pm, 536 Queen St W (864-0891); "Edible Art Show," closing party at 8 pm, Apr 30, also 536 Queen St W.

☐ **Dead Animals: The Politics of Murder.** Sculpture/installation by Rick Gibson on how we treat animals and people. Apr 16-28, ARC, 789 Queen St W. 368-5643.

☐ **OCA Film & Video.** Screening of the year's best (and worst) by students at the Ontario College of Art. Apr 1, 8 pm. \$3. The Funnel, 507 King St E. 364-7003.

☐ **International Video Festival.** Two weeks of screenings and workshops. Among those involved are Chris Burden, Ulrike Rosenbach and Stuart Marshal. Apr 29-May 12, ARC, 789 Queen St W, 368-5643.

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★ Members of Lambda Business Council

- ☐ **Special this issue:** Jennie's. Pretty East Side eatery is so subdued you won't even notice the streetcars drifting by. Fresh daily dishes and reasonable bar prices. Polite, attentive service. \$15-30 for 2. Live piano Fri and Sat nite and happy hour all day Sunday. 360 Queen St E. 861-1461
- ☐ **Amsterdam Café.** Still the best deli 'n' Dutch treats on Church St, 485 just south of Wellesley
- ☐ **Barney's.** Breakfast and lunch. JUST PLAIN GOOD \$10 or less for 2. 385 Queen St W
- ☐ **Bemelman's.** Pop singles bar and pricey restaurant. Fashionably cruisy, especially early Sunday. 83 Bloor St W. 960-0306
- ☐ **Blue Angel.** Special extended happy hours from 4-7 pm and 11-1 am daily — good news for thirsty shoppers. 269 Queen W. 593-1521
- ☐ **Café New Orleans.** See/be seen patio packed year 'round. Beer, wine, innocuous fare. Go for the view. 618 Yonge St. 922-2439
- ☐ **Carlevalle's.** Unaffected distinction in Italian dining at a languid pace. 158 Avenue Rd. 922-4787
- ☐ **Chez Loli.** Cozy, very pink. New-French meals \$40+ for 2. 69 Yorkville Ave. 960-0894
- ★ **Crispins.** Innovative winter prix-fixe and a la carte menus. European, local and vegetarian

- cuisines. Popular wine list, well researched. \$20-50 for 2. 66 Gerrard St E. 977-1919.
- ★ **Dudes.** Full menu. 10 Breadalbane (behind Parkside Tavern). 923-6136.
- ☐ **Emilio's.** Sandwich stop, restaurant, bar on low east side. Brilliant menu changes every week. \$20-40 for 2. 127 Queen St E. 366-3354.
- ☐ **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.
- ☐ **Fenton's.** Pre-eminent temple of refection. Less expensive room downstairs. \$60-100 for 2. 2 Gloucester St. 961-8485.
- ☐ **Fiesta.** Bright, lively hyper-trend restaurant; unusual specials. 838 Yonge St. 924-1990.
- ☐ **Figaro Ristorante and Cabaret.** Italian food, LA entertainment. 21 Yorkville Ave. 923-3263.
- ☐ **Hart's.** Homey open room features coeurs à la kitsch, all-day menu and desserts. Full bar. Casual, friendly staff, good prices. \$8-30 for 2. 225 Church St at Dundas. 368-5350.
- ☐ **Johnny K's.** Swank chromo-bar/supper salon on the beach. All day menu, brunch, full license. \$15-20 for 2. 1955 Queen St E. 698-7133.
- ★ **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.
- ★ **Lipstick.** Café-bar with full menu plus late-nite snack stuff. Music drifts from disco to nuevo wavo. 4:30 pm-3 am (4 am weekends). 2 for 1 brunch first Sun of month. 580 Parliament St. 922-6655.
- ☐ **Living Well is the Best Revenge.** Late-date café open daily until 2, Fri & Sat to 4. Soup/-sandwiches, beer/wine. 692 Yonge St. 922-6770
- ☐ **Major Roberts.** Neighbourhood bar upstairs, dining downstairs. Inexpensive lunches; fixed-price Sunday brunch. 124 Harbord St. 968-7000.
- ☐ **Master Chef.** Spanish goodies and jugs of sangria. \$25-40 for 2. Bloor St W at Brunswick.
- ☐ **Metropolitan.** Snappy Jetson-like space — attracts advance guard of fashion. Food unpredictable. Sporty lounge quiet on Sunday afternoons. 667 Yonge St. 968-2571
- ☐ **Mushrooms.** Casual basement restaurant. Business clientele changes to show-biz/gay crowd in late eve. 49 Front St E. 368-1898
- ☐ **The Outpost (at Hotel California).** Inexpensive menu. 319 Jarvis St. 925-6215
- ☐ **Parkway Restaurant and Tavern.** Vintage Cabagetown chophouse with free live acts. \$10 or less. 488 Parliament St. 924-7202
- ☐ **Peachtree Restaurant.** Burgers, salads, soups, desserts. Till 1 am daily. 678 Yonge St. 967-4800
- ★ **Pimblett's.** Gaudy friendly British pub/bistro —

- import draught, desserts. 249 Gerrard St E. 929-9525.
- ☐ **Queen Mother Café.** Cosy, informal place with reasonably priced soups, salads, sandwiches and desserts. 206 Queen St W. 598-4719.
- ☐ **Raclette.** Hearty sandwiches, lively salads, fondues, raclettes, and a truly amazing by-the-glass wine list. \$15-30 for 2. 361 Queen St W. 593-0934.
- ☐ **The Rivoli.** Popular soup, sandwich and dessert spot with Laotian specialties. Cabaret space in back room. 334 Queen St W. 596-1908.
- ☐ **Le Select Bistro.** Parisian fare, daily specials and vins du jour. Jazz/blues tapes and smart service. \$15-30 for 2. 328 Queen St W. 596-6405.
- ☐ **Together.** Continental menu, specials. Sunday: allyoucaneat/ \$6. 457 Church St. 923-3469.

NIGHTLIFE

Bars

- ☐ **The Albany Tavern.** 158 King St E. 861-1155. Lounge, beverage room, dance floor with DJ, patio. Popular Sunday tea-dances
- ☐ **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco
- ☐ **Boots (at the Selby).** 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room

WOODS: new outdoors group for women



- ☐ **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.
- ☐ **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-1035. Video, dance floor.
- ☐ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only
- ☐ **Cornelius.** 579 Yonge St. 967-4666. Bar, generous dance floor. All week and after-hours
- ☐ **Dudes.** 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Stand-up and after-hours bar and restaurant.
- ☐ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge
- ☐ **Les Cavaliers.** 418 Church St. 977-4702. Piano singalong bar, very chatty.
- ☐ **Malloney's.** 85 Grenville St (one west of Bay) 922-4106. Bar/dance floor. Lesbians and gay men
- ☐ **The Outpost (at Hotel California).** 319 Jarvis St (side entrance) 925-6215. Leather and denim crowd, esp weekends. Dining room, pool room
- ☐ **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room
- The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco
- St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar
- Together.** 457 Church St. 923-3469. Bar, dining room. Comfortable space for women
- The Tool Box.** Leather club bar. 18 Eastern Ave. 368-4040. Happy hour. 9-10 pm

Baths

- The Backdoor Gym and Sauna.** 12-1 2 Elm St (laneway west of Yonge St 2 blocks south of Gerrard St). 977-5997. 24 hours
- The Barracks.** 56 Widmer St. 593-0499. Leather, denim. 6 pm-4 am. 24 hours on weekends
- The Club.** 231 Mutual St. 977-4629. 24 hours
- The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours

Discos

- Charly's.** 488 Yonge St. upstairs. 925-5517. Men only. Fri and Sat. 10 pm to 3:30 am
- Club Mystique.** 16 Phipps Ave (behind Sutton Place Hotel). 977-7707. Fri-Sun
- Manatee.** 11A St. Joseph St. 922-1898. Men only. Fri-Sun

Out in the City

FRUIT COCKTAIL: A SWEET TREAT

"Hey, I've got a *great* idea! Let's put on a show! I'll write the music, and you can be the star, and Billy's uncle has a barn...."

No, you're not being Mickey-and-Judied to death, and you won't see the finale in a barn (at least now that the Ryerson Theatre has put in raked seating), but *Fruit Cocktail*, the first Gay Community Appeal show, has as much spirit and talent behind it as any "local talent show" in a '30s MGM musical.

The show was masterminded by a determined group of people including producer Peter Caldwell, head writer Jim Star, and company manager Mary Harvey, all experienced theatre professionals. They can't think of any comparable event in North America, except for shows done by a small group in San Francisco. The Toronto revue, with a script coordinated by a team of writers, now has more than 250 amateur and professional people working on a production that will be presented on two evenings, April 24 and 25, with a potential audience of 2,500.

As Caldwell explains, the organizers gave everyone involved in Toronto's "gay theatre" a chance to participate. "Among those who will be part of the show, either as writers or performers, are John Herbert, Sky Gilbert, David Roche, Lim, Stephen Ralston, Nion, Michael Riordon, and Heather Ramsey.

"But we also wanted to bring in those people not specifically involved in gay theatre, theatre professionals who are gay and who want a chance to perform or write material that is gay. The show will also give them a chance to do a large-scale production; the gay issue aside, it's rare that a writer or composer has a chance to see forty or fifty people, rather than three, doing one of his or her numbers."



Puttin' on a show: (back) Jim Star, David Hall, Peter Caldwell, (front) Mary Harvey, Wendy Bottrell and Ray Barnard, some of the organizing team for *Fruit Cocktail*.



The idea of a gay show has been around since 1981, when Jim Star got together with Harvey Hamburg to round up talent and put on a revue as a fundraiser for the Gay Community Appeal. The result was to be called *Ripe Tomatoes*, but the effort got, if you'll pardon the pun, canned — there were too few bodies for the large-scale show that the organizers envisioned. Last November, Caldwell met with the GCA board and worked out the details of another show. "If we sell out," says Caldwell, "the GCA stands to earn a profit of \$20,000, about a third of their goal this year."

The organizers also see a social and political function for *Fruit Cocktail*; it's a chance for a large number of people in the gay community to pull together and create something special. Apart from Gay Pride Day and the occasional dance, it's rare for the community to meet for a positive, celebratory purpose — not, as with a demonstration, in reaction to something negative. Though the show is political by its very existence, the organizers don't intend that the script make a specific political statement. "We want the show to be a poke in the ribs," says Star, "a chance to laugh at ourselves."

Mary Harvey stresses the social aspect of the revue. "It gives people who don't go to bars and aren't involved in gay community events a chance to meet and interact with other gay people."

She also brings up a problem the organizers had to face — the small number of women who showed up at the audition. "We had to go on a drive for more women. We called all the lesbians we knew and tried to convince them that they'd always wanted a career on the stage. I'm pleased with the results, especially since many of the people whose arms I twisted did wonderful auditions and are now enthusiastically involved in the show." Still, there are proportionately fewer women involved than men, a fact that Harvey thinks will lead to unfair criticism of the producers.

Fruit Cocktail will be a full-scale revue, a collection of songs, dances and comedy material, complete with orchestra, costumes and production numbers. It's not a variety show, with individual numbers plugged together just before the opening, but a carefully coordinated endeavour with 130 performers. This number includes the hundred in the cast as well as The New Voice (the recently reorganized gay choir), and The Time

Outs (a new harmony singing group).

You can look forward to a song about the Barracks written and performed by John Herbert, and musical numbers borrowed from *March of the Falsettos*, *Dreamgirls*, and *Merrily We Roll Along*. Lim has choreographed a piece for members of the Gay Street Patrol. Original sketches deal with coming out to Mum, a gay TV game show, a lesbian fashion show called Dyke Duds, the mandatory bar scene, and a gay news show ("It's eleven o'clock... do you know where your lover is?"). Surprises and guests, says Caldwell, will help to give the show a festive atmosphere.

Fruit Cocktail is a show by and for the lesbian and gay community, though of course it's open to anyone. "We want the evening as an occasion to have fun for ourselves," says Harvey. "If others want to come to our party, they can."

Tickets for *Fruit Cocktail* are \$12 and on sale at the Ryerson Theatre box office, Glad Day, the Toronto Women's Bookstore, and Return to Sender. Performances are 8 pm, April 24 and 25, at the Ryerson Theatre, 43 Gerrard Street East.

Jon Kaplan □

ON THE TOWN

Or perhaps, this month at least, "Out in the Country".... **WOODS (Women Outdoors)** is a new group which has all sorts of events planned for the coming months. "You don't have to be an expert at any outdoor skills, just enthusiastic," say the organizers. For info, call 463-0924 or 530-4007.... Meanwhile, the **Out & Out Club** has got itself so organized that they have as many as five different events planned for each week this spring. Check the calendar....

Stages has cut its admission down to \$3.99 for March, April and May (no, it's not true that your coupons from Loblaw's will get you in for free).... 18 Eastern Avenue has had yet another facelift, with a new owner and a new name — **The Tool Box**.

John Allec □

TALES OF A URANIAN

The Dear Love of Comrades by Noel Greig. University College Playhouse. February 27-March 6.

The most heartfelt thing a reviewer can say about the Canadian premiere of *The Dear Love of Comrades* was that it closed too soon. Director Greg Magirescu and cast brought a radiant combination of energy, wit and dramatic and musical prowess to bear on Greig's version of the life of Edward Carpenter, 19th-century "Uranian" liberationist and egalitarian visionary.

Greig's script takes a theatrical company to task: the actors who play Carpenter and the three Georges who loved him (Merril, Hukin, and Adams) must not only take on difficult roles, but must also sing solo and in harmony on a variety of anthems, ballads, and pub tunes. The set must serve as the utopia-in-miniature farm where Carpenter resides; the railroad cars, railroad stations, and speaker's platforms he comes across while touring as a socialist lecturer; and the houses, pubs, and publishers' dining rooms in which his personal entanglements progress.

Magirescu and company brought off all the complexities with a finesse that was almost entirely consistent. Special mention to Jonathon Allore as George Adams and to Kevin McGugan as a vivid George Merrill. Wish you all could have seen 'em.

Richard Summerbell □





Malloney's

UPSTAIRS

Sunday Brunch

FULL FOOD SERVICE

NOON TO 3 A.M.

MONDAY THROUGH SATURDAY

85 Grenville Street • 1 Block West of Bay • Toronto

Out in the City

PULL OUT AND PUT UP
CALENDAR OF EVENTS
IN TORONTO
FROM WEDNESDAY
MARCH 23
TO SATURDAY
APRIL 30
1983

WED/MAR 23

- ☐ **Out & Out Mid-Week Cross-Country Skiing.** The last of this year's outings. 927-0970.
- ☐ **Gay Community Council of Toronto.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).

THURS/MAR 24

- ☐ **Feminism in the '80s: "Which Way Now, Mother?"** Speaker and panel discussion on the future of Canadian feminism, sponsored by the Ryerson Women's Centre. 380 Victoria St, Room L72 in Lecture Hall. 5:30 pm. Info: Jennifer Martin, 598-9838.
- ☐ **Gays and Lesbians at U of T.** Presentation on "Homophobic Graffiti," and elections for next year's committee. International Student Centre, 8 pm.

SAT/MAR 26

- ☐ **Mardi Gras: A Costume Ball.** The Gay Community Dance Committee presents what could be the costume extravaganza of the year, with two dance floors and lotsa fun. DJs Kryz Shepherd and Two Man Sound (Peter Seifert and Michael Temple) play the latest in disco, and Ilona Laney plays rock, new wave and women's music. Proceeds to 28 community groups. Tickets \$7, available at Toronto Women's Bookstore (40¢ surcharge) and Glad Day Books, or \$5 after 1 am. The Concert Hall, 888 Yonge St (at Davenport). 9 pm-5 am.
- ☐ **Gender Blender Dance.** Licensed dance sponsored by the U of T Sex Ed Centre. The Buttery, Devonshire Place. 8:30 pm. \$3.
- ☐ **The Children's Hour.** See box p 26.

SUN/MAR 27

- ☐ **Canadian Day of Lesbian Action.** No events planned for Toronto.

TUES/MAR 29

- ☐ **Integrity (gay Anglicans).** Special service: 6 pm, Eucharist; 7:15: dinner; 8: Meditation led by Sr Thelma Ann; 9:15: compline. Church of the Holy Trinity (Eaton Centre).
- ☐ **Chutzpah Passover Celebration.** 782-3942.

WED/MAR 30

- ☐ **Out & Out Birdwatching Film Night.** Featuring *The Blue Heron*. Info: 927-0970.

THURS/MAR 31

- ☐ **Gay Fathers and Psychiatric Counselling.** Discussion led by Dr K Meen. 519 Church St Community Centre, 8 pm. Info: Gay Fathers of Toronto, 368-1166 or 967-4203.

FRI/APR 1

- ☐ **CAN-AM Weekend at The Outpost.** Various events planned through to Monday.

SAT/APR 2

- ☐ **Out & Out Orienteering Clinic.** Day-long field trip. Find your way out of the woods... with or without a friend! Bring hiking and raingear, lunch and a compass. \$5. 927-0970.
- ☐ **April Fool's Dance.** Sponsored by Lesbians Against the Right. 519 Church St Community Centre. Info: 923-GAYS.

TUES/APR 5

- ☐ **"Is Your Health in Danger?"** An information forum about AIDS and Hepatitis B sponsored by Gays in Health Care. See ad p 10.
- ☐ **Lesbian and Gay Pavilion at Metro Caravan '84.** Anyone interested in putting on a public, nine-day entertainment and cultural pavilion in June 1984 is invited to attend this founding meeting. 519 Church St Community Centre, 7:30 pm. Info: Tri-Aid, 922-9264.

WED/APR 6

- ☐ **WOODS (Women Outdoors).** First meeting — all women welcome! 7:30 pm, 519 Church St Community Centre. 463-0924.
- ☐ **"Gay/Lesbian Rights in Education."** An NDP Gay and Lesbian Caucus meeting. 519 Church St Community Centre, 7:30 pm.
- ☐ **Lesbian Phoneline Monthly Meeting.** New volunteers welcome. 348 College St, 3rd floor, 7 pm. Info: 960-3249, Tues eves.
- ☐ **Reflections in a Golden Eye.** See *Cinema*.

THURS/APR 7

- ☐ **GLAD (Gay/Lesbian Action for Disarmament) Meeting.** 7:30 pm. Info: 923-GAYS.

SEND ALL
INFORMATION TO
OUT IN THE CITY
THE BODY POLITIC
BOX 7289, STATION A
TORONTO M5W 1X9.
DEADLINE FOR THE MAY ISSUE:
THURSDAY, APRIL 14, 1983
FOR MORE UP-TO-DATE INFO
CALL 923-GAYS

- ☐ **Matrimonium.** Opening night. See *Stage*.

FRI/APR 8

- ☐ **GLAUT Licensed Party.** The year's last get-together for Gays and Lesbians at U of T. The Music Room, Hart House. 8 pm.

SAT/APR 9

- ☐ **Out & Out Goes Maple-sugaring.** Bring home a sample of Canada's spring harvest and share a repast of sausages and pancakes at a member's home. Book early and bring warm clothing. \$5. 927-0970.
- ☐ **If....** See *Cinema*.

SUN/APR 10

- ☐ **WOODS (Women Outdoors) Map & Compass Clinic.** Call 463-0924 by April 3.

Rita Mae Brown, author of the popular lesbian classic *Rubyfruit Jungle*, will be in Toronto May 5th to publicize *Sudden Death*, her new novel about a world tennis champion whose secret love affair is threatened by a very talkative former lover and current rival. *Publisher's Weekly* says of the book: "Brown's publicized liaison with Martina Navratilova may spur sales, but her thoughtful novel about the problems of being a lesbian in today's society, human relationships and a sport destroyed by commercialization stands quite vigorously on its own without the gossip associations." Brown will sign copies of the new book at the Toronto Women's Bookstore (85 Harbord St, 922-8744) from 12:30 to 1:30 pm.

- ☐ **"Whitewater Canoeing."** An Out & Out film night. An excellent introduction to the sport. 7:30 pm. \$2. 927-0970.
- ☐ **Holocaust Remembrance Day.** Chutzpah holds a discussion on "Us and Germany Today." 2 pm at Arnold's. Info: 782-3942.
- ☐ **The Violet Butterfly.** Poetry workshop series for women at Cecil St Community Centre, 58 Cecil St. 2 pm. Free. Also April 24th. Info: Aline, 368-8509.
- ☐ **Magda.** John Herbert's new play opens. See *Stage*.

TUES/APR 12

- ☐ **Lesbians Against the Right Reorganizes.** Large open meeting to discuss revival and direction of the group. Write LAR for info on time and location.
- ☐ **Lambda Business Council Dinner Meeting.** Prospective members welcome. 7:30 pm at Jennie's Restaurant, 360 Queen St E. Info: Isabel Smythe, 960-1291.

WED/APR 13

- ☐ **Out & Out Bike Clinic.** Bring your bike, or just come and take part. 927-0970.

THURS/APR 14

- ☐ **"Single Parenting."** A discussion by Gay Fathers of Toronto. 519 Church St Community Centre, 8 pm. 368-1166 or 967-4203.

FRI/APR 15

- ☐ **Out & Out Outdoor Equipment Clinic.** Information session on basic equipment, where to get it, and prices. Free. 8 pm. 927-0970.

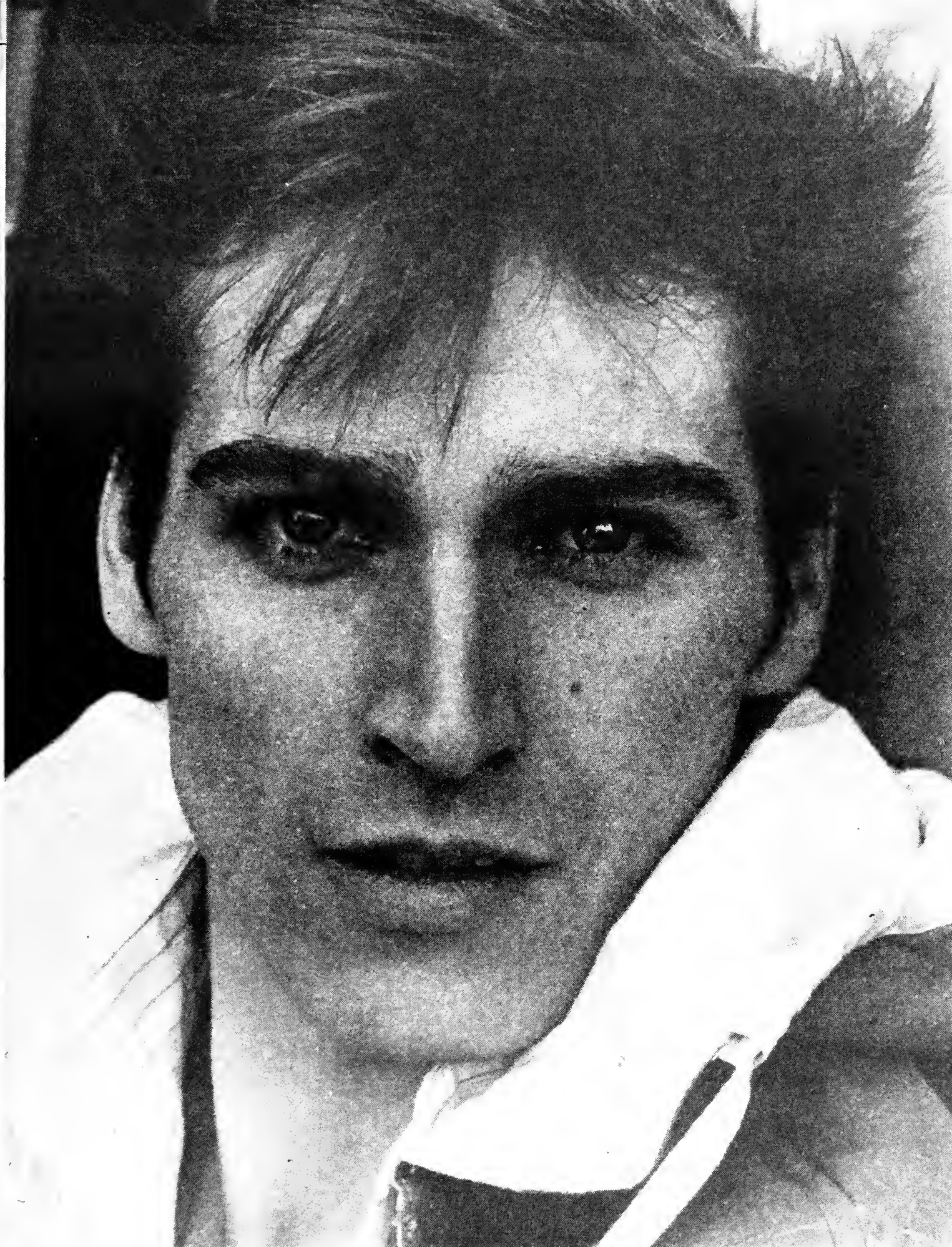
SAT/APR 16

- ☐ **Out & Out Goes Horsebackriding.** Here's

APRIL

Body Politic





Matrimonium: Lawrence King Phillips stars as a troubled gay man in Donald Martin's new "theatrical event" at the Blue Angel, April 7-30

your chance, cowboys.... Bring riding type boots, warm gear, and lunch to York Mills Subway (south entrance) at 11 am. 927-0970.

SUN/APR 17

- ☐ **Out & Out's First Spring Bike Outing.** "Wherever our wheels take us...." Meet at 519 Church St at 10 am SHARP. Bring lunch and raingear. 927-0970.
- ☐ **Out & Out Hikes the Bruce Trail.** Why the Bruce Trail? Come along and find out. Spectacular views from Dundas Peak, past the 200 foot Webster Falls, and down Spencer's Gorge. Bring lunch and raingear. Book by April 15. 927-0970.
- ☐ **Israeli Brunch.** Organized by Chutzpah. 1 pm at Joel's place. Info: 782-3942.

WED/APR 20

- ☐ **"Ecology in Succession."** Lecture presented by the Out & Out Club, a must for those wanting to know more about the natural environment. A noted environmentalist examines the necessity for change in nature. 7:30 pm. \$3 (\$5 non-members). 927-0970.
- ☐ **WOODS (Women Outdoors) Cycling Workshop.** Safety, city commuting, etc. Call 463-0924 by April 13th.
- ☐ **Spearhead Bar Night at The Outpost.** Sponsored by the leather club. 319 Jarvis St.

THURS/APR 21

- ☐ **GLAD (Gay/Lesbian Action for Disarmament) Meeting.** To discuss April 23rd demo. 7:30 pm. Location: 923-GAYS.
- ☐ **"Sex, Kids and Gay People: The Political Uses of Child Abuse."** Chris Bearchell of *The Body Politic* speaks to the Lesbian and Gay Academic Society. Rhodes Room, Trinity College (Hoskin Ave), U of T. 8 pm.

FRI/APR 22

- ☐ **Homo Hop.** Another sure crowd-pleaser presented by Gays and Lesbians at U of T. Licensed. The Buttery, 9-1 pm. \$4.50 (students \$3.50)

SAT/APR 23

- ☐ **Cruise Missile Protests.** Demonstrations will take place across Canada today to protest the testing of Cruise missiles in Canada. Join the GLAD (Gay/Lesbian Action for Disarmament) contingent by calling 921-1938 or 923-GAYS. GLAD also invites you to join them in a pre-march potluck brunch.

SUN/APR 24

- ☐ **Out & Out Hikes Through Devil's Glen.** Bring lunch, raingear and waterproof boots. Book by April 22. 927-0970.

- ☐ **Fruit Cocktail.** See p 22. Also Apr 25.

TUES/APR 26

- ☐ **Out & Out Potluck Dinner.** 927-0970.

WED/APR 27

- ☐ **Gay Community Council of Toronto.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).

THURS/APR 28

- ☐ **Out & Out Film Night.** *Path of the Paddle*, on canoeing. \$2. 7:30 pm. 927-0970.

FRI/APR 29

- ☐ **Gay Fathers of Toronto Potluck Supper.** 6:30 pm. Info: 368-1166 or 967-4203.

SAT/APR 30

- ☐ **Out & Out Wildflower Walk.** A botanist will lead this easy going hike, to catch the first woodland spring flowers. Bring lunch and raingear. Book by April 27. 927-0970.
- ☐ **WOODS (Women Outdoors) Canoe Day.** Instructions on canoeing, in Kelso Conservation Area. Call 463-0924 by April 15.
- ☐ **Chutzpah House Party.** 8 pm at Steve's. 782-3942.

MONDAYS

- ☐ **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Raechel (926-0527).
- ☐ **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddies, Dudes, Boots or the Albany.
- ☐ **Overeaters Anonymous.** For gays and lesbians. 8 pm, 730 Bathurst St.

TUESDAYS

- ☐ **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm, except Mar 29 (see calendar).

WEDNESDAYS

- ☐ **Metropolitan Community Church.** Midweek services. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.
- ☐ **No-Name Café.** For people who want an alternative to the bar scene. A place to relax, with coffee, tea and conversation. 519 Church St, 8-10 pm.
- ☐ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.
- ☐ **International Women's Day Committee.** 7:30 pm. Info: 789-4541.
- ☐ **Lutherans Concerned.** 8 pm in a member's home. Info: David or James, 463-7354.

THURSDAYS

- ☐ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.
- ☐ **Gay Alliance at York.** Ross Bldg, faculty lounge (S-869).
- ☐ **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.
- ☐ **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.
- ☐ **Judy Garland Memorial Bowling League.** 9:30 pm. Info: ask at Buddies, Dudes, Boots or the Albany.
- ☐ **Women Against Violence Against Women.** 519 Church St, 7:30 pm. Every other week.

WEEKENDS

FRIDAYS

- ☐ **Riverdale Volleyball League.** For info, ask at the gay-owned bars.

SATURDAYS

- ☐ **Dignity Toronto.** Worship followed by discussion. Our Lady of Lourdes Church, Sherbourne St, 4 pm. 960-3997.
- ☐ **Metropolitan Community Church.** Singspiration at 7:10, worship at 7:30 and fellowship following. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.
- ☐ **Alcoholics Anonymous.** High Noon Gay/Lesbian Group. 12 noon, 730 Bathurst St. Speaker. Open to all.

PHONELINES

- ☐ **Lesbian Phoneline** 960-3249. Tues 7:30-10:30 pm.
- ☐ **Lesbian & Gay Youth Toronto** 533-2867. Mon, Wed, Fri, Sat, 7-10:30 pm.
- ☐ **Spouses of Gays** 967-0597. Wed and Thurs 6:30-8:30 pm.
- ☐ **Toronto Area Gays (TAG)** 964-6600. Mon-Sat 7-10:30 pm. Counselling, info.
- ☐ **CIRPA** 960-6318. Citizens' Independent Review of Police Activities 24-hour hotline. Trouble with the police? Call us first! Confidentiality guaranteed

continued from p 21

- **Stages.** 530 Yonge St. 928-0492. Mixed. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am.
- **Twilight Zone.** 185 Richmond St W. 977-3347. New wave, mixed.

Accommodation

- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, sundeck. One or two people: \$25.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities. 1 or 2 people: \$20.
- **Hotel California.** 319 Jarvis St. 925-6215. Renovated. 47 rooms, private baths, lounge. Bar and dining room. \$35 single, weekend rates.
- **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms, private baths. No housekeeping. One person: \$23.50; two people: \$29.50.

COMMUNITY

Toronto Gay Community Council. 105 Carlton St, 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

Social/political action

- **Bridges.** Drawer D062, c/o TBP, Box 7289, Stn A, M5W 1X9. Michael Rioridon (922-0735). Group connecting lesbian, gay and third world liberation struggles.
- **Chutzpah.** 730 Bathurst St. M5S 2R4. 782-3942. Group for Jewish gay men and lesbians and friends.
- **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.
- **Committee to Defend John Damien.** 1508-914 Yonge St, M4W 3C8. 925-6729.
- **Foundation for the Advancement of Canadian Transsexuals (FACT).** — Toronto: 519 Church St Community Centre, M4Y 2C9.
- **Gay Alliance at York.** c/o CYSE, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.
- **Gay Asians of Toronto.** Drawer R999, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Monthly meeting and social. Info: Glad Day 961-4161.
- **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.
- **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.
- **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 967-0430 or 967-4203.
- **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn O, M4T 2N7.
- **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- **Gay Self-Defence Group.** Box 793, Stn O, M4T 2N7. 423-4803. Organizes courses in self-defence in and outside of Toronto.
- **Gays and Lesbians at University of Toronto.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911.
- **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-GGCO.
- **GLAO (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2. 921-1938.
- **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6. 961-4161. Legal fund for Kevin Orr, asst manager charged after April 21 police raid on bookstore. Cheques payable to: Hamburg/Trollope in trust for Glad Day Defence Fund.
- **International Gay Association (Toronto).** c/o Gay Community Council.
- **Lesbian and Gay Academic Society.** Box 187, Stn F, M4Y 2L5. 921-5317 (Conrad) or 924-6474 (Alexandra).
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn O, M4T 2N7. Organizes end of June celebration.
- **Lesbian and Gay Youth Toronto.** 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Wed, Fri, Sat 7 pm-10:30 pm.
- **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1. 465-6822.
- **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- **Lesbians Against the Right (LAR).** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049.
- **New Dimensions.** Social group for women, meets approximately every third week. Info: Gayle: 683-8691.
- **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- **Parents of Gays Mississauga.** c/o Anne Rutledge, 3323 Kings Maslins Cres, Mississauga L5L 1G5. 820-5130.
- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392.
- **Rosemary's Women's Group.** 519 Church St Community Centre. Info: Rachel: 926-0527. Collectively run support and consciousness-raising group for lesbians.
- **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phone line: 967-0597. Wed, Thurs 6:30-8:30 pm.
- **Toronto Gay Patrol.** Self-governing group of lesbians and gay men patrolling downtown core of city. c/o 29 Grenville St, Apt 2, M4Y 1A1. Info: Peter: 368-6971, or Chris: 968-6744.
- **Toronto Male Rape Support Group.** For men who have experienced rape. Box 597, Stn O, M4A 2P4. 731-1 Pape Avenue. 24 hour line: 461-5921 or 922-1111. pager 7262.
- **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6.

Health/social services

- **After You're Out.** Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by

Two fine Canadian actresses, Roberta Maxwell and Martha Henry, recreate the lead roles in a new radio production of Lillian Hellman's notorious 1934 melodrama, *The Children's Hour*, to be broadcast on CBC-FM's *Saturday Stereo Theatre*, on March 26 at 7:05 pm. It's the story of two young small-town school-teachers, whose reputations are ruined by a diabolical child who accuses the women of being lovers. Relentlessly sad, the play was banned in Boston and several other cities due to its inferences of lesbianism. Despite the play's handwringing despair and corny plotline (gunshots ring out à la Hedda Gabler) it has been revived several times — on Broadway in 1954 with Patricia Neal, and in William Wyler's 1961 film version with Audrey Hepburn and Shirley MacLaine. An earlier Wyler film based on Hellman's play featured Merle Oberon and Miriam Hopkins, but because it was 1936, the idea of a lesbian scandal was thought to be too hair-raising — in that version, called *These Three*, the lie which ruins several lives concerns a woman stealing her girlfriend's boyfriend. □



TAG. Info: 964-6600.

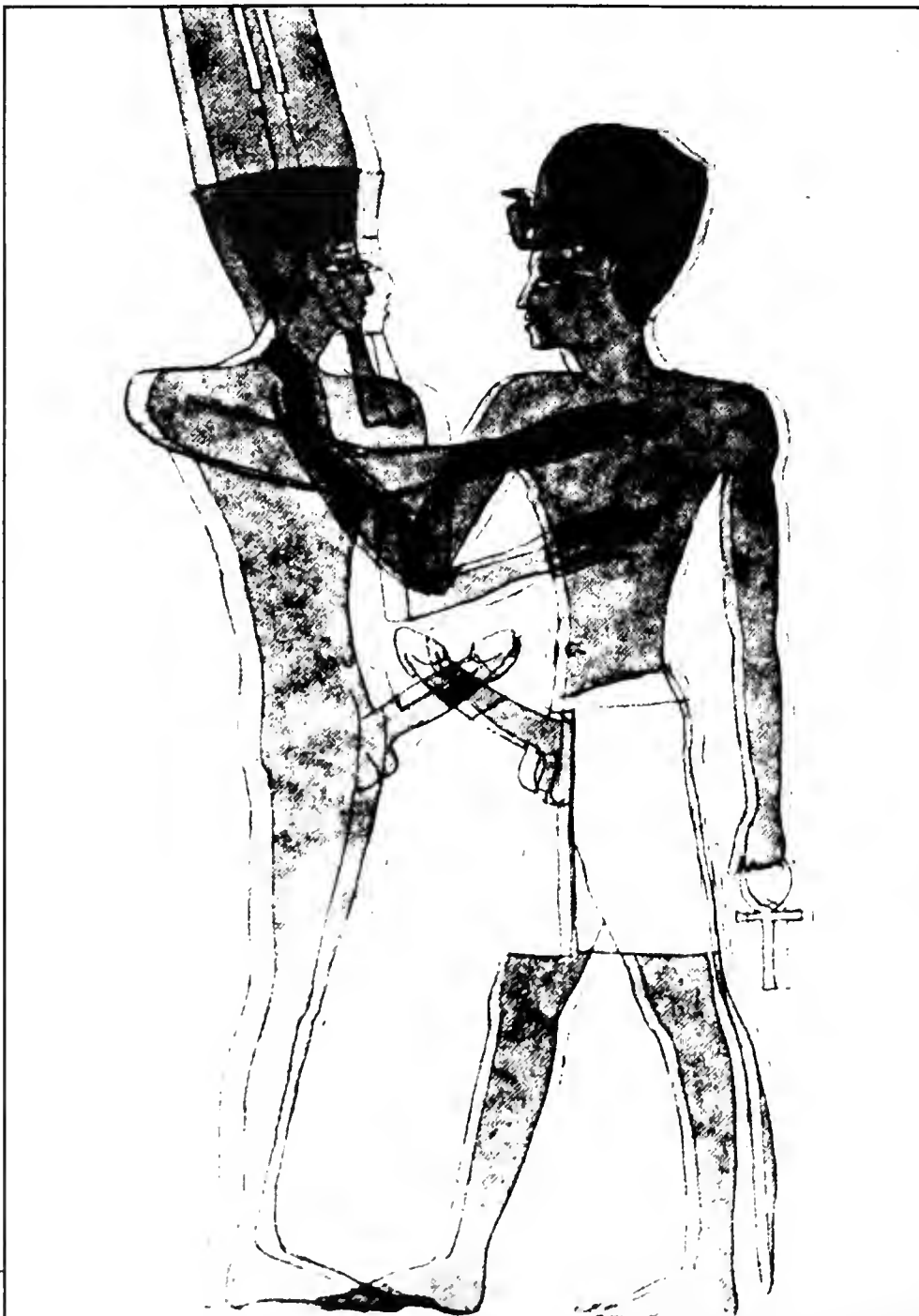
- **A Way Out.** 530-GAYS. 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parent, friends, fears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.
- **Gaycare Toronto.** Phone line 368-8696 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre. Group sessions.
- **Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre. 978-3977.
- **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. VD testing at baths. Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.

- **Lesbian PhoneLine.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- **Toronto Area Gays.** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Sat: 7 pm-10:30 pm.
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth counselling and street work.

Professional

- **Association of Gay Social Workers.** Box 182, Stn O, M4A 2N3. Social work students welcome.
- **Gays in Health Care.** Box 7806, Stn A, M5W 1X7. 920-1882. Includes nurses, physicians, medical students and psychologists.
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6.

The Sacred Triangle is a new group for gay occultists and spiritualists, which will meet once every week or two (depending on the interest) in the Gerrard/Greenwood area. Areas of discussions will include astrology, tarot, palmistry, magick, witchcraft, and faery (not satanism). If interested, call 463-9688, Mon-Thurs, 4-6 pm. (Illustration: "Alexander the Great Before the God Nim at Karnak, by Oscar Reuterswärd.)



Religious

- **Chutzpah.** See Social/political action listings.
- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 487-7406. Chaplains available for pastoral counselling through this number.
- **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends.
- **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 532-2333. Christian church with special ministry to gay community.
- **The Sisters of Perpetual Indulgence.** Drawer OPI, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Spirit.** 730 Bathurst St, M5S 2R4. 743-8948 or 482-1817. Support group for gay and lesbian Salvationists and friends.
- **Toronto Organization of United Church Homosexuals.** Box 626, Stn O, M4T 1L0.

Sports

- **Cabbagetown Group Softball League.** Box 42, Stn L, M6E 4Y4. 863-0438.
- **Front Runners Toronto.** Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.
- **Gay Amateur Sport Association.** 407-100 Gloucester St, M4Y 1M1. 921-2647. Team sports.
- **Judy Gariand Memorial Bowling League.** Info: bulletin boards in Buddy's, Dudes, The Barn or Boots. Sept-May season.
- **Out and Out Club.** Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people. Include phone number.
- **Riverdale Volleyball League.** Sept-April season. Info at Dudes, Buddy's and Albany Tavern.
- **WOODS (Women Outdoors).** Sharing of outdoor skills, outings. Info: 530-4007.

Publications/information

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320.
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.
- **Circuit.** 1-134 Carlton St, M5A 2K1. 922-0878 (editorial) or 964-1957 (business). "Toronto's magazine of eros and entertainment." Free distribution or by subscription.
- **Gay Community Calendar.** Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- **Gayline West.** 453-GGCO. Community info for Mississauga and parts west of Metro.
- **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.
- **Grapevine.** Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year.
- **Integrity/Toronto Newsletter.** Box 873, Stn F, M4Y 2N9.
- **Lesbian Archives.** Box 928, Stn O, M4T 2P1.
- **Lesbian/Lesbienne.** National newsletter. 367-0589 (Kerry).

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians.

- **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- **Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9. 532-8860.
- **Fireweed.** Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.
- **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.
- **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization.
- **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian-positive.
- **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
- **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.
- **Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN (102.9) FM (via Rogers cable). To place announcements, call 598-9838.
- **Stop 86.** 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.
- **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
- **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2. Phone line: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- **Toronto Area Caucus of Women and the Law.** Box 231, Stn B, M5T 2T2.
- **Toronto Women's Bookstore.** 85 Harbord St, M5S 1G4. 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.
- **U of T Women's Newsmagazine.** For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- **Women Against Violence Against Women.** Box 174, Stn D, M6P 3J8. Committed to action from a feminist perspective against various aspects of violence against women.
- **Women in Trades.** c/o Times Change, 22 Davisville St, M4S 1E8. 534-1161.
- **Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, info.
- **Women's Cultural Building Hotline.** 534-1682. Phone line for women's events.
- **Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7. Phyllis Waugh. 466-8840.
- **Women's Resource Centre.** OISE. 252 Bloor St W, M5S 1V6. 923-6641. Ext 244. Books, periodicals, audio & video tapes.
- **Womynly Way Productions.** 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to city.

THROUGH
EVERYTHING
THERE IS THE PERCEPTION
THAT TO ABANDON THE
CHURCH
WOULD BE
TO LOSE
OURSELVES



STAYING ON

I spotted a born-again tract in a bus stop shelter the other day. You've seen the slimy little pamphlets, put out by Chick Publications. This particular gem features Suzi, the erstwhile virgin, who fucks Craig on page six (actually,

somewhere between pages five and six, by implication only) and contracts herpes on page seven. By page eleven she's in the office of a stern male doctor — born again and of course old enough to be her father — who explains her condition and then launches into a sermon on how queers are responsible for the original infection of the human race.

And so on.

I spend a fair bit of time thinking about that rabid, cartooned view of life and moral choice, angry over what it does to people, afraid about what it would like to do to all of us who don't fit — especially to faggots like myself. Religion can be used as a painkiller, as a way to avoid the complexities of life; that may be a little pathetic, but the drugs other people take are none of my business. Problem is, I'm one of the complexities the Moral Majority would like to get rid of.

My anger could be more objective if I myself were not a Christian — and, as

a Lutheran, of a reasonably traditional stripe at that. I put stock in the metaphysical truth of orthodoxy, and am inclined to see the Church, its sacraments and its ritual as essential to my wholeness as a person. The Metropolitan Community Church, the independent church primarily made up of lesbians and gay men, might offer me a Christian community in which I could avoid the homophobia so rampant in many denominations, but, as it is, I have chosen to stay on in one of the mainline churches. I'm satisfied by Lutheran theology and attached to Lutheran hymns by long usage. I prefer sticking it out in my particular branch of the Christian tradition.

If Jesus has taken the complexity out of life for Jerry Falwell and company, he has not taken it out of mine. An openly gay churchgoer is an anomaly to most people. Some of the folks I worship with at St Ansgar's Church, I'm sure, think I'm a dangerous degen-

by David Townsend



**AT ITS BEST,
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OTHERS, BOTH
PERSONALLY
AND POLITICALLY.**

*Courage and exasperation:
Sue Mabey, refused ordination
by the United Church*



erate. Some of the folks I work with at *The Body Politic*, I imagine, think I'm enormously foolish and naive. I often feel considerable distress at living in the grey area between the Church and the gay liberation movement.

Mainstream Christianity is doing abominably with gay rights in our day. Historically, it has done a pretty poor job with a lot of social issues, but I am not prepared to condemn it altogether. I went into a "Christian" bookstore recently, and next to Dietrich Bonhoeffer's *The Cost of Discipleship* was Pat Boone's *Pray to Win*. Pat Boone prays for the preservation of the American Way, and has been said to baptize people in his California swimming pool. Bonhoeffer was executed in Berlin toward the end of World War II for his role in the underground Confessing Church's resistance to Hitler. He became involved in that movement *because* of his sense of moral accountability as a Christian, and as trashy as I find the notion of Pat Boone praying to win, I refuse to trash Bonhoeffer's vision of social responsibility along with it. As long as the Church can pray that "God, our Grace, will support the weak, heal the sick, nourish the hungry, cradle the dying, and embrace even such as us," I refuse to concede to the Pat Boones of the world that they, and not people like Bonhoeffer, are the exponents of authentic Christianity.

I share the tension that comes from living this ambiguity with people like

Paul Murphy, Bob, and Sue Mabey.

I think Paul does better with the ambiguity of his church involvement than I do. He gives me the impression of being more secure in his equilibrium, of coping better with his run-ins with churchly opposition, and of remaining less bitter. Perhaps it's partly that he has a considerable theological training behind him, a ten-year stint as a Jesuit. Or perhaps it's that he's had more practice at dealing with the powers that be.

Paul was president of the Toronto chapter of Dignity, the gay Roman Catholic organization, during a period of considerable difficulty for the group. During the renovation several years back of Our Lady of Lourdes Church, where Dignity usually meets, the group was moved to St Paul's. The congregation of St Paul's was not at all amused, however, and in spite of their pastor's position appealed to the Archbishop, with the end result that the group found itself out on the street. It was taken in by Bloor Street United Church, where it stayed until the work at Lourdes was completed.

I think I myself would have burst blood vessels, said something obscene and caustic to his Eminence the Archbishop, and parted company with the

Church for good. Paul, on the other hand, spoke in positive terms of the transaction.

"It was a good experience," he says. "For one thing, it forced Dignity to look more to its own lay leaders. We were thrown back on our own internal resources and had to take charge of our share of the group's ministry, whether we wanted to or not."

The notion of a gay religious group learning to depend less on the clergy strikes a sympathetic chord in me. Paul speaks very warmly of the work of Dignity's chaplain; but though I've met ministers with a great deal of humanity, integrity and thoughtfulness, and several of my personal friends are priests or pastors, those relationships are exceptions to my general mistrust of the professionally religious. When I was seventeen, for example, my parish pastor assured me that he could cure me of my homosexuality if that was what I really wanted; eight months later, he was jerking me off in the front seat of his car. Sex was the best thing he ever did for me, but his duplicity robbed me of a lot of the experience's benefits. It's been my continued experience that a sizeable number of the clergy can function only by separating their public roles from the reality

of their private lives. Others, insulated from a world whose questions don't fit the answers they're too ready to provide, have little to say that I care to listen to.

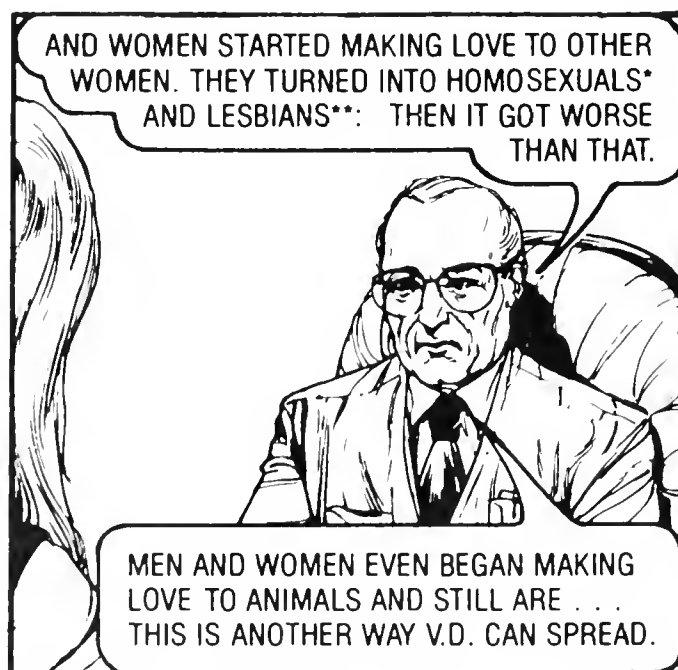
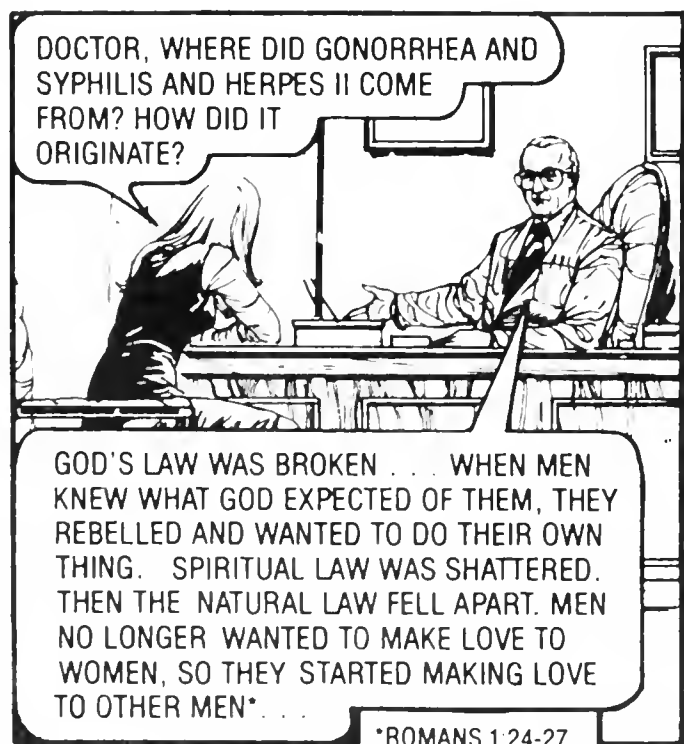
Bob is one of the people who don't have much choice but to remain in the closet (Bob is not his real name) if they want to go on functioning in church roles. He is a Lutheran pastor in a city near Toronto. I don't think the Bob of two years ago and I would have much liked each other; but then Bob himself seems to have doubts about the Bob of two years ago.

"Back then," he tells me, "the thing I most wanted in the world was to be 'cured,' get married and conform to the social pattern that's practically obligatory for a Lutheran pastor. Now — now I think I'd like to take some hirsute young man to a pastors' conference and introduce him to everyone."

Bob is full of struggle and reassessment. "Being gay is a problem in the Church's eyes, but I don't know any more that it's a problem in mine. I question the Church now — I never used to, I always just accepted everything. I still feel guilt, but now there's an anger there, too. And when you begin to question, it's eventually not just about your own status as a gay person; you see a lot of things in a different light, the women's issue, for example. And just what *is* a Christian lifestyle? Where has the ideal of the nuclear family come from? How much has the Church just bought into society's structure?"

Bob and I have very different notions about a lot of issues, both religious and directly political; but the same desire to bring our sexuality and our religious convictions together puts us on the common ground where we've become friends. I can honour Bob's love of his work and his belief that it's something to which he's been called; and I would in fact prefer that people with some measure of internal honesty stick it out in the Church's ministry rather than leave the pulpit and confessional to the bigots and inquisitors. If everyone like Bob bails out, there's not much hope (and for people in his situation, coming out amounts to being booted out). I would rather have Bob counselling a gay seventeen-year-old than leave him to Bob's replacement.

That helps me to balance what I feel



HOMOSEXUAL*: A MALE WHO HAS SEX WITH MEN OR BOYS.
LESBIAN**: A FEMALE WHO HAS SEX WITH WOMEN OR GIRLS.

**FOR ALL OUR
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POLITICAL, THE VERY
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CREATING A HUMANE
WORLD FOR GAYS
OFTEN DON'T SEEM
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HUMANELY.**

toward closeted church officials who claim to be supportive but who will not use one iota of their influence on behalf of their fellow gays, and whose homosexuality goes no further than their furtive tricking with other sanctuary queens.

Sue Mabey has wanted to be ordained by the United Church of Canada for several years, but the interviewing process stopped with her coming out. Maintaining a lesbian (and feminist) visibility in the Church has been an exercise in courage and exasperation.

"The thing that angers me most," Sue says, "is going for the interviews and realizing how blind the people I'm talking to are to the invisible gays who've had long and respected careers in the Church. And it's very often a deliberate blindness, as though they were saying, 'If only you'd lie to us and not tell us at all, we'd ordain you.'"

"More than with anyone else, I find it difficult not to be angry with the gay and lesbian professionals, the closet cases who vote against me on all sorts of excuses — claiming there's no money for my salary, for instance — when in fact they're terrified I'll raise an issue they want kept quiet at all costs. I'm appalled by their lack of awareness of how important personal honesty is. They simply can't see what's wrong with having a wife, three children and a career and keeping their lovers off to the side and out of sight. For them it's just a matter of having the best of both worlds.

"That leaves us to be supported by the liberal straights alone, who can, or will, only do so much."

Sue's satisfaction has been at the grass roots level of congregational work. If the hierarchy have been up in arms over her, she's at least managed to shake up stereotypes and raise the issue; but it's the people of her own congregation that she speaks of as open and supportive of her quest for ordination.

What I share with Paul, Bob and Sue is a sense that the Church, also, has had a great deal to do with growing into the persons we are. It's given us what it's been able to give and failed us in what it couldn't. Its popular lore — the intrusion of society's values into its authentic message — has passed on to us a sense of guilt over our sexuality; the more thoughtful and balanced side of its collective wisdom — the occasional breakthrough of the message the Church is meant to proclaim — has helped us to extricate ourselves from the guilt. Reading Luther's *The Freedom of the Christian*, in fact, was the beginning of my coming out. It was my theological education that gave me a way to understand my gayness and finally convinced me that being gay was a good thing, a gift. For myself and several of my Christian friends, the Church has provided the focus, if not always the means, of

self-acceptance. The Gospel, when rightly proclaimed and heard, is essentially a message of freedom and acceptance.

Through everything, there is the perception that to abandon the Church would be to abandon our selves, as abandoning those who reared us would be giving the lie to our existence.

All that, however, does not settle the matter: we have not simply been deposited against our wills in the Church. If we found nothing there good enough to warrant our staying, we'd move on, as so many gays and lesbians have in fact done — and as we ourselves may someday do if we hear one too many sexist sermons or encounter one more homophobic minister than we can tolerate.

The Church is not merely an institution which has helped make us who we are and to which we blindly cling because of an overwhelming sense of filial devotion; it has a continuing role in our self-definition. We choose the Church because we find that, despite its appalling failings, it has a valid way of raising basic human issues. As Sue put it, "The Church, when it's doing its job — which is seldom — can be the voice of conscience in society because it has the grace and freedom to ask potentially dangerous questions. It has the power to unite the social, emotional and spiritual aspects of our lives." At its best, the

Church preaches a profound regard for human worth and insists that one's inner life is of a piece with the way one deals with others, both personally and politically. The Church has helped us find the freedom to challenge very basic structures, because our lives and dignity do not depend on them. We can recognize as false idols the inauthentic values that destroy people's God-given integrity — worship of the nuclear family, attachment to the false security of the nuclear arms build-up, forced conformity to the heterosexual mold.

But if the Church leads us to name the idols in society, it also leads us to name the idols within. If religious conviction has led us to believe that life is more complex, and moral decision more difficult than the "Christian" right would believe, it also leads us to consider whether issues are not more complex than we tend to believe from the perspective of the gay movement. The Church calls us into question.

The personal is political: coming out is a revolutionary act. It's a main principle of the gay liberation movement; and yet, for all our talk of uniting our personal lives and our activity in society, I find that often the very people who are most concerned with creating a world where gay people can lead a humane life aren't particularly good at leading their own lives humanely. We're at times so

preoccupied with our efforts to remake society, and so convinced that the problem is with the system, that we fail to consider that the problem is also with ourselves, that we as well need constant reassessment and remaking.

Owen Robertson, an old friend who is now a seminarian in Chicago, recently told me, "I spent twenty years coming to terms with my sexuality, struggling to be able to affirm my own unique character — a task the Church has both helped and hindered — only to find myself within a gay community which, at its most self-obsessed and dogmatic, prescribes the politically correct expression of my sexuality and condemns other preferences as unenlightened."

In many of the people I know outside the Church, I find no awareness of the failures of our own vision, the shoddy patches in our own values. I miss the recognition that it is not only someone else who bears the blame, but oneself. I wish I saw more calling into question of our own habits and the institutions of our ghetto. For most of us, for example, the bars have been an important tool in our socialization as gays. In them, we've found sex, friends and lovers, and the satisfaction of being with our own. We have very little ill to say of the bars; and yet while they've helped some people to grow, they've destroyed others. They've encouraged the alcoholism of some; they've exacerbated the loneliness and alienation of those for whom they don't work. Outside the Church I miss the admission of our partial responsibility for our own oppression, of our failure to create more adequately supportive institutions, or to affirm people's right to alternate lifestyles within the gay community. The Church's call to self-examination is a brake on the absolute claims of the gay movement's ideology. At times that brake is needed.

But aside from any question of belief or unbelief, non-religious lesbians and gay men should remember that rapprochement with the Church is politically expedient. If one accepts historian John Boswell's thesis, pronounced homophobia in the Church is not inherent in the Christian tradition, but first entered it as a result of social pressures from the outside in the thirteenth century. Today, the Church is also under pressure, from a New Right that uses religion as window-dressing. The extent to which it does not give in to such influence is in part dependent on the gay movement's maintenance of some ongoing contact and dialogue. That, in turn, is possible in large part because there are gays and lesbians within the Church who steadfastly refuse to leave it, be booted out, or be closeted within it. Their churchly involvement, in this sense, ought not to be merely a matter of curiosity to the non-religious.

During his Clinical Pastoral Education course at Chicago's Lutheran General Hospital, for example, Owen succeeded in getting Chick Publications leaflets — Suzi the herpes victim and her friends — banned from the hospital, on the grounds that they were sexist, racist, homophobic, and guilt-producing. I value what he — and Paul and Bob and Sue — are doing. It is in large part because of their presence and the support of their examples that I am also staying on, at least for the time being.

David Townsend is a student of medieval literature, and a member of Out & Out and Lutherans Concerned.

Dealing with the powers that be: Paul Murphy with a statue of St Francis, at St Paul's Church



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Prison Letters

by "Mac"

Pen pals and choir boys

The opinions expressed in this column are those of the author and in no way reflect the views of the Correctional Service of Canada.

My article about pen pals (*TBP*, October '82) resulted in some interesting mail. In a few cases I got letters from guys who wanted to have a Gay inmate pen pal. That was easy to arrange. But, in other cases, letters I received only got me angry and discouraged.

An example of that second kind of letter came from a chap (I'll call him Fred) who wrote about the pen pal he already has — or, at least, had.

Fred is in his sixties and had been writing a nice young number in a prison in the States. Fred seems to be a very sensitive gentleman, sounds a bit lonely and definitely eager to be wanted and cared about. He'd been writing this particular inmate (let's call him Randy) for some time, but a while ago Randy stopped replying. After reading my column, Fred wrote and asked if I would contact Randy and find out why.

Technically, I can't do that. One inmate is not allowed to write another inmate in another joint without consent of the wardens. Usually consent is reserved for people in the same family, although some exceptions have been made. I approached the administration here and explained the situation. They let me send one letter to Randy. After I sent it, I wrote Fred.

All I wrote to Randy was a request that he either write Fred and call the relationship off, or start writing him regularly again.

As I started to write Fred, my Irish blood started to boil. I know neither Fred nor Randy, so I can't make any firm accusations. I can only surmise.

I surmise that Randy played Fred for a fool — and that, my friends, burns my ass. So, I decided to share with all of you what I wrote Fred — it applies to each and every one of you who has a Gay inmate pen pal.

First, for God's sake, will you please bear in mind that we are inmates. We're in prison for one reason or another, and it sure isn't for singing too loud in the church choir. As inmates, we have an established subculture and an inmate code that basically says, "Get what you can." Being Gay does not always exempt us from that code.

Sure, a lot of Gay inmates wouldn't play our pen pals for patsies, but it's so easy to do, and hell, when you set yourselves up for it, we'd be fools not to try to get something. Anything.

Fred, being the sincere, sympathetic and caring guy that he is, sent Randy Christmas parcels, a gold chain and God only knows what else. Stuff like that is convertible in here — to drugs, sex, money or other contraband.

Don't send gifts, especially if your pen pal asks for them. Your gifts could have an alternate purpose, or the pen pal could be in a position where other inmates are using pressure on him to get things sent in.

If you really want to do something for him, pay for a subscription to a Gay magazine, try to find him a job, help him with educational courses, if that's what he wants (but pay the school or

university directly). There are three Gay newspapers that I know of that send free subscriptions to Gay inmates — *The Body Politic*, *Gay Community News* (167 Tremont St, Boston, MA 02111 USA), and *RFD* (Rte 1, Box 127E, Bakersville, NC 28705 USA). *RFD* even has a special section called "Brothers Behind Bars." Write any, or better yet, all three of them, giving your pen pal's name and address. I'm sure they'll start sending him copies of the publication. At least that way, your pen pal will start to be a part of the outside Gay community. (Just a word of caution: make sure your pen pal wants to get Gay periodicals. Some guys don't want the joint to know they're Gay. So check first.)

If your penpal is really destitute — and that can happen in some of the American states where they don't pay inmates, or pay them very little — and you want to make sure that he isn't in a position where he has to sell his ass for a pack of smokes, then, sure, send money. But wait until you've known the guy for a fair length of time and can figure out what he needs to get by on. Don't send him a hundred bucks at once — send him five a week.

Finally, you can help your pen pal by sending letters of support to his warden, or to the parole board if he's going up for parole. These letters will mean a lot, because these people want to know that the inmate has community support when he gets out.

By all means, have a pen pal, but do not expect a lasting relationship.

I'm not saying that it won't happen, because it has been known to occur, but please, don't build your hopes up. You have to be logical. You're writing to a guy who you have probably never met, may never meet, and you're falling in love with him. C'mon. There's a big difference between love and lust, guys. What you're in love with is the fantasy of having this guy for your very own captive.

If your pen pal professes undying love, remember, he's lonely. He'll grab onto anything in order to have some sort of existence to look forward to when, or if, he gets out. Don't resist that, but don't let him get carried away. You're the one who can control the situation, and you have to control it or you'll end up either getting hurt or having your friend hurt.

Some of my fellow Gay inmates everywhere are going to hate me for this column, but a lot more are going to agree with me. There are a lot of Gay inmates who would like pen pals and can't get them because you or one of your buddies has been the victim of a rip-off by some guy in here. Those guys are screwing it up for the rest of us.

Give your pen pals some of your time, give them support and understanding, give them your friendship — but don't give them gold chains, Christmas parcels, watches or large amounts of cash.

See you next month.

Love,
Mac

You can write me c/o *TBP*, Box 7289, Stn A, Toronto ON M5W 1X9

Tim McCaskell finds sobering lessons in the battle against booze

Pornography and Prohibition

"Vote against the Demon Rum" was the election cry of temperance advocates in the nineteenth and early twentieth centuries. Prohibitionists viewed alcohol as the social problem, the root cause of poverty, criminal activity and the degradation of women and children. Men, their brutal passions unleashed by drink, were a danger to their wives, daughters and women on the street.

It's not surprising that many temperance advocates were women. Temperance organizations were one of the only socially acceptable forms of political activity for women at the time, and the movement wholeheartedly supported women's fight for the vote — not out of any overwhelming sense of social justice, but because a female vote was assumed to be a "dry" one. And prohibition of alcohol seemed to provide an answer to the very real violence women faced. Denied the taverns and saloons, men would become civilized husbands and sons.

So women joined forces with moralizing religious leaders, Social Darwinists who saw booze as "racial poison" and conservative politicians who saw an issue on which they could ride to power. Prohibition was achieved.

Prohibition did not open up a new golden age for women. On the contrary, the conservative backlash that it was part of saw to it that the women's movement made no more advances. Organized crime took over the liquor business. There was no noticeable decrease in alcoholism, certainly not in the violence and degradation that women still faced every day.

Once again the women's movement faces a choice of strategies. A severe economic crisis is making women's upward mobility — even equal pay for work of equal value — a more and more difficult objective. Other traditional goals, such as women's control of their bodies and an end to the double standard in sexual life, are under fierce attack by a resurgent right wing. In the USA the Equal Rights Amendment has been defeated after years of struggle. Many women are looking for new strategies to direct the movement in the '80s. Others think they have found it.

The issue is pornography.

Women have become increasingly aware of the violence and harassment they must face. All around they see images of women as the sexual playthings of men, bodies to be used or abused, objects of power. It is not difficult to understand why, to many, these images seem just as much a cause of violence against women as alcohol did to early feminists. Porn is portrayed as a cancer that is spreading through our communities, inciting men to rape, murder and abuse women. And pornography works as an issue. It generates headlines. The press traditionally ignores thousands of marchers on International Women's Day. But 400 women protesting Playboy programming on pay TV at Toronto city hall January 16 warranted a front page picture and lead news story in the *Globe and Mail*. To many, the fact that the anti-porn issue seems to work is

evidence enough that they are on to something real, something that touches strong feelings in their constituency.

Clearly, the anti-pornography movement is going somewhere. The question is: Where?

Like temperance, pornography is an issue which in no way conflicts with traditional morality. Puritan ideology is still the bedrock of North American ideals. Porn has long been seen as a clear signpost on the slippery road down to damnation. As with alcohol, a simple causal relationship is proposed. Porno-

"We do not need to look at porn to find images that are derogatory to women or that reinforce patterns of subjugation. 'Dallas' reaches more people with a reactionary message about women than any piece of pornography."

graphy causes violence against women. To stamp out porn is to attack the roots of violence.

But like the battle against alcohol, the anti-porn movement is a dead end.

Like alcohol, porn allies the women's movement not with its traditional friends, but with its traditional enemies. The state and its most conservative politicians and administrators — who refuse women equal pay and free-standing abortion clinics — are happy to take up the porn issue and to push new censorship laws. The police, who refuse to lay charges against wife-beaters and who are notorious for their sexism, are more than happy to toughen their enforcement of morality. The Christian fundamentalist right, the Catholic Church and other institutions that promote the subjugation of women are also on the bandwagon.

And if the anti-porn strategy serves to unite the women's movement with its enemies, what of its friends? Gay men have always heard their erotic material described as pornographic. Over the years this paper has reported dozens of raids on gay men's homes by police seeking pornography. TBP has twice been charged with publishing immoral, indecent or obscene material. There are few enough images of lesbians of any kind, let alone truly erotic lesbian images. In cases such as the often cited *Prairie*

Schooner decision and a recent judgment against *Penthouse*, judges have determined that lesbianism *per se* is obscene. Kevin Orr, a clerk in Toronto's only gay bookstore, has been found guilty of selling "obscene" material — magazines available in 49 other stores in the area. In a recent decision against a relatively tame gay correspondence magazine, a judge referred to it as "deeply obscene" and expressed concern for the models because they "looked lonely."

Stronger obscenity legislation and more zealous enforcement can only mean that representations of our erotic lives will come under even closer scrutiny by those who don't understand them — and who have the power to impose their own distorted views.

Yet the gay movement has traditionally been allied with the women's movement on all major issues in the past decade. The anti-pornography forces threaten to end that alliance, producing a major rift in its place. Other traditional allies of feminism — progressive artists battling against state censorship, civil libertarians, young people's movements for social change — are also unlikely to be attracted to pornography as an issue.

The sexist press, or course, is having a field day. Their wildest stereotypes about puritanical, men-hating women have been inspired with new life.

The anti-porn movement is a right-wing trend in the women's movement. That is not to say that it is only taken up by right-wingers. It is a reaction to a real concern that all conscious women must face. Characterizing the anti-porn tendency as right-wing is not a comment on the personal politics of the women involved, or on their motives or their self-perceptions. It has to do with the direction this strategy is taking the women's movement and the alliances it ultimately promotes.

The anti-pornography trend must be faced squarely.

First of all there is no definitive evidence that pornography causes violence against women. In fact, wife-beating, rape and sexual harassment were epidemic in North America for years during which even the most soft-core pornography was largely banned. The disappearance of all pornography tomorrow would make no difference whatsoever in statistics of violence against women.

As years of feminist analysis clearly show, the oppression of women goes far deeper than any written or pictorial representation. Sexism and male chauvinism are built into our culture. Gender roles are part of a division of labour in which women earn half of what men do — or earn nothing and find themselves economically dependent on men, or on a state run by men. Women are primarily responsible for child-rearing — unpaid, time-consuming labour that reinforces their dependency. Given their relative powerlessness, women must face being bought and sold, patronized, sexually harassed and even beaten and murdered by the men who have power over them.

What may indeed be objectionable about much straight porn is that it is a clear and sharp reflection of the way

such a system affects the erotic fantasies of straight males. Pornography displays the ugliest sexism of the system. That is why those who wish to maintain the system have always demanded its repression.

We do not need to look at porn to find images that are derogatory to women or that reinforce patterns of subjugation. The vast majority of popular TV programmes, novels, advertisements and hit-parade songs carry such images.

Dallas reaches more people with a reactionary message about women than does any piece of pornography. Why should the women's movement focus on porn?

The answer brings us back full circle — because the opposition to porn dovetails with the opposition to erotic material. And that opposition has been the traditional position of the state and those who have ruled North American society. In a time of conservative backlash it is easier to go with the stream than to swim against it. Those against pornography fail to see that the immediate gains conceal a long-term slide backwards.

Many people in the anti-porn camp are uneasy about the implications the movement has for erotic material, and have made brave attempts to distinguish between pornography and "erotica." Pornography is referred to in terms of exploitation or commercialization, and great significance is given to the profits of the porn industry. "Erotica," on the other hand, is somehow non-exploitative. Just what such material would look like in a world where every human need is exploited is left to utopian imaginations which, so far, have made little progress on the question.

There is no doubt that the production of pornography is a commercial enterprise. But in a capitalist society, what enterprise is not? Arguments that pornography is more exploitative because it produces a higher rate of profit can backfire on those who make them. If a higher rate of profit does exist there, it is precisely because porn is still a risky business. Organized crime made huge profits off alcohol during Prohibition for exactly the same reason.

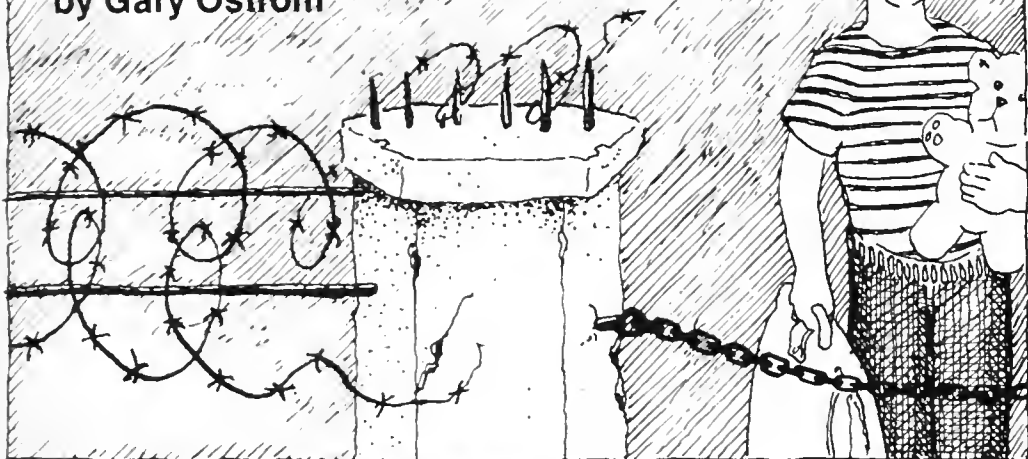
Many women will consider it impertinent that people involved in the gay movement — especially gay men — would suggest how women should deal with the violence that surrounds and oppresses them. Yet we remain silent at our own peril. The women's movement has been one of gay liberation's major supporters for the last ten years. We must speak out against a strategy that threatens to side some of our best friends with some of our worst enemies.

The anti-pornography trend does not represent a consensus in the women's movement. The literature prepared for International Women's Day in Toronto this year scarcely mentioned pornography. The issues were women's right to work, their right to control their own bodies and their right to peace. These are issues that gay men, civil libertarians and progressive people of all kinds can wholeheartedly support. They are issues that will involve difficult struggles, but which will, in the long run, make us all stronger. □

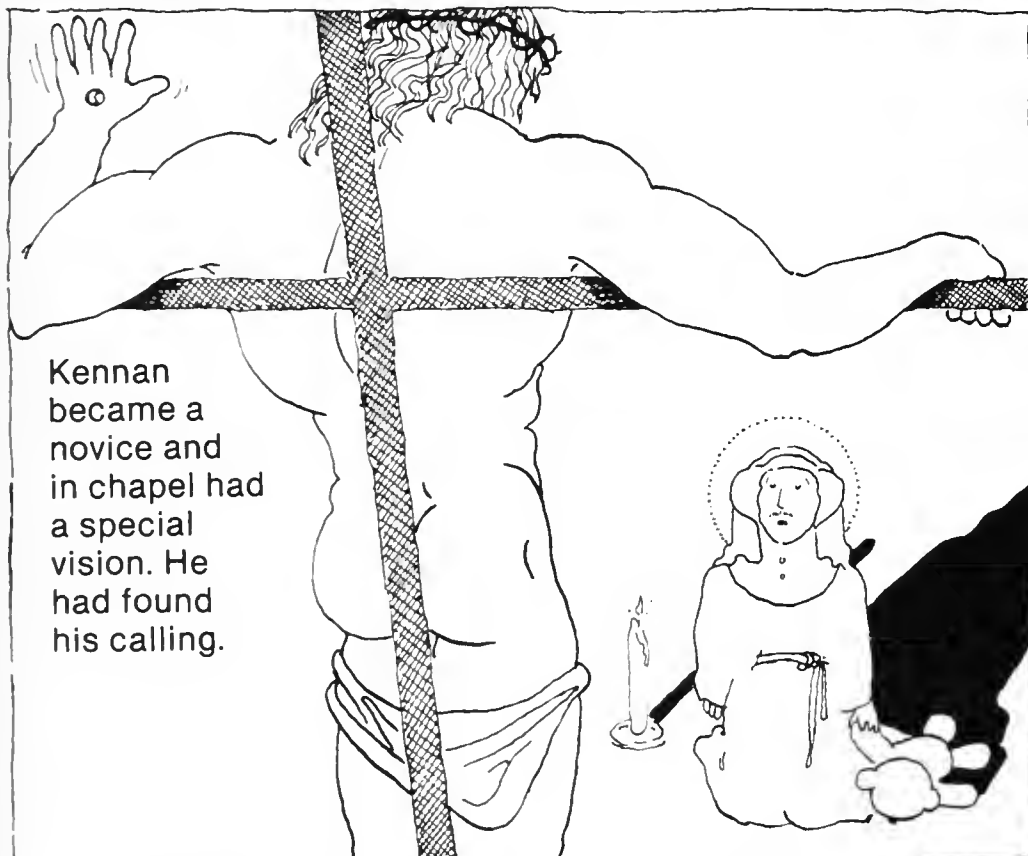
When little Kennan's parents were killed in a tragic home-canning accident he was sent to live with the Sisters of Our Lady of Levelor. And so begins...

A Nun's Story

by Gary Ostrom

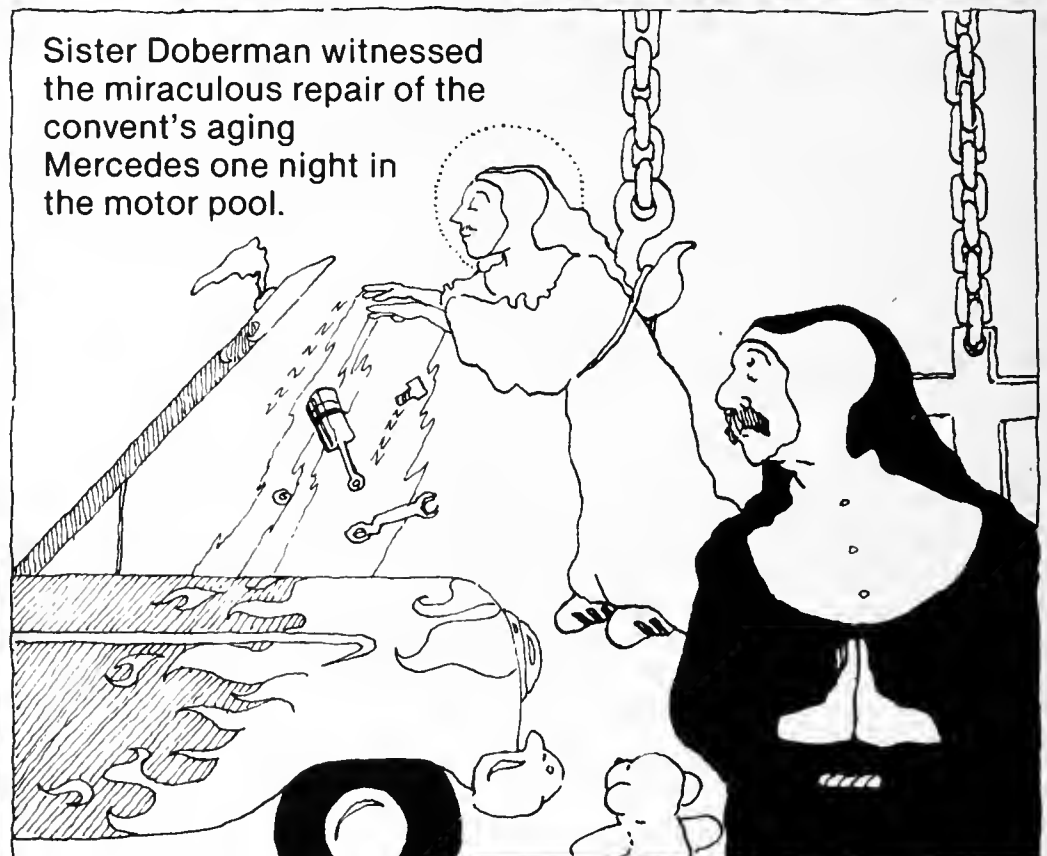


Nervous and distraught, at first, he is quickly and warmly welcomed by the Sisters who were not only gentle and kind and loving... *they were glamorous!*



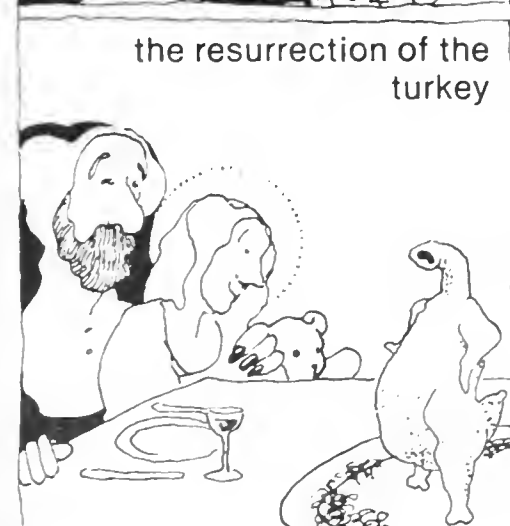
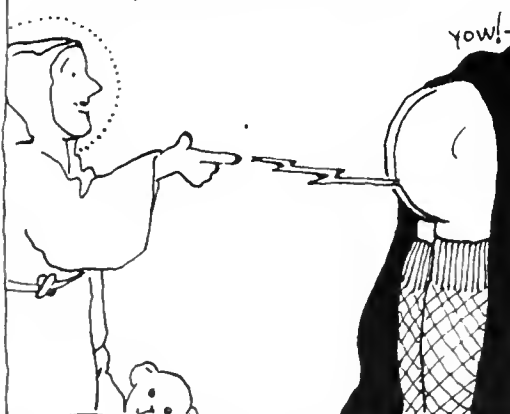
Kennan became a novice and in chapel had a special vision. He had found his calling.

Sister Doberman witnessed the miraculous repair of the convent's aging Mercedes one night in the motor pool.



washday miracles

the miraculous healing of the persistent warts



the resurrection of the turkey



the bottomless jar of Miracle Whip

But on the day of his finals he was brutally murdered by a rabid pack of born-again businessmen. Pope Blondie II sidesteps the waiting list and canonizes him pronto. Saint Kennan Barbie, pray for us.



Speaking hard truths with their whole selves

When the idea came to me to write about third world lesbian writers in the United States, I had an imperfect notion of the scope of the task, the huge amount of writing that has been produced in the last ten years. The selected bibliography at the back of *This Bridge Called My Back*, "By and about us," compiled by Cherrie Moraga, a Latina lesbian, is some ten pages long and lists work by Afro-American, Asian-Pacific-American, Latina and Native American women, with a list of lesbians in each category. Certain women turn up repeatedly in various publications as editors, as poets, as novelists, or as contributors to the great and passionate discussion that is going on, that touches every aspect of their lives, that thrashes out problems of racism, of cultural identities, of hostility between third world women and white women. They have discovered the relatedness of all forms of oppression, sometimes through recognition of themselves as lesbians. "It wasn't until I acknowledged and confronted my own lesbianism in the flesh," says Cherrie Moraga, who has made a particularly searching analysis, "that my heartfelt identification with and empathy for my mother's oppression — due to being poor, uneducated, and Chicana — was realized."

But to come out as a lesbian does not automatically create a sense of solidarity with white middle-class lesbians who are likely to be perceived as puritan, racist and insensitive. "Aesthetically (& physically) we frequently find white wimmin repulsive," says Doris Davenport, an Afro-American lesbian, who goes on with a devastating critique of white women as "limited, bigoted, juvenile, tasteless, politically naive and myopic," and so on. Again and again one runs into the fury of third world women who feel "tokenized"

because they want to represent Third World women and lesbians on their feminist criticism panel and I'm such a convenient package. This is part of a long poem by Lorraine Bethel, another Afro-American lesbian, in *Conditions: Five*: "What Chou mean 'We,' White Girl? or The Cullud Lesbian Feminist Declaration of Independence," which excoriates both white women with black lovers and black women with white lovers, and calls finally for separation:

real Black women loving real Black women
real Third World sista love between real Third World sistas.

With few exceptions, all the writing I have read by third world lesbians is suffused by the humiliation imposed on them by white people, and a sense of common rage, leaping among them like tongues of fire and felt by all those who were not born white, or not white "enough." Some have suffered a new humiliation — that of not being accepted by any racial group, of having the words flung at them, "You're not black!" or, "You're not white!" All of them have known the daily pain either of being invisible, a non-person, or of being too visible, an object of overt or covert racism. The fact that white feminists now look to third world feminists as a source of inspiration, that they long to know them and their work, is seen as a rip-off, a cultural theft no different from all the rip-offs and co-optings that the white race has always practised. The



"Because you are wholly yourself": Gwyn Metz's "Girl Ice Skating," cover of *Conditions: Eight*

work of the most eloquent of the Native American poets I have read, Paula Gunn Allen and Chrystos, has a kind of incandescence of indignation fuelled by their knowledge of how white people have destroyed and dispersed their cultures, how they perpetuate this destruction, steal and poison native lands, murder native people. The irremediable crime has been the destruction of the sense of "home," both a physical and a spiritual place.

My sacred beliefs have been made pencils,
names of cities, gas stations
My knee is wounded so badly that I limp
constantly
Anger is my crutch...

This is Chrystos speaking in "I walk in the History of my People." Her poetry

This Bridge Called My Back, edited by Cherrie Moraga and Gloria Anzaldúa. Persephone Press (Box 7222, Watertown, MA 02172 USA), 1981.
Conditions: One, *Conditions: Five* (the black women's issue) and *Conditions: Eight* (Box 56, Van Brunt Station, Brooklyn, NY 11215 USA).
Coyote's daylight trip, by Paula Gunn Allen. La Confluencia (Box 409, Albuquerque, NM 87108 USA)
Zami, a new spelling of my name, by Audre Lorde. Persephone Press, 1982.
Lesbian Poetry, edited by Elly Bulkin and Joan Larkin. Persephone Press, 1981
My other sources, in addition to those cited in the article, have been *But Some of Us are Brave*, edited by Gloria T Hull, Patricia Bell Scott and Barbara Scott, Feminist Press (Box 334, Old Westbury, NY 11568 USA), and *Sinister Wisdom* (Box 660, Amherst, MA 01004 USA).

takes its power from her anger and from her sense of the richness of the Native American heritage, her ties to her "sacred beliefs." To me her most beautiful poem is "Ceremony for Completing a Poetry Reading," a poem of reconciliation, suffused with the ancient spirit of her people before the white man set foot on the North American continent, — the spirit of the land and sea, of animals and birds, and of a special relation between people and nature.

I give you seeds of a new way
I give you the moon shining on a fire of singing women
I give you the sound of our feet dancing
I give you the sound of our thoughts flying.

Finally, the harmonizing power of the ancient wisdom is stronger than anger and humiliation and has established a temporary truce.

Paula Gunn Allen, "Laguna-Sioux-Lebanese-American," is one of those in whom the amalgam of races and cultures has made for a special strength and a special awareness of the pain of homelessness, which she sees as a universal crisis. "I would go home... / if I knew where that might be, or how." The search for home, passing through her despair over the violence done to the earth, over man's violence to all the forms of life, is the search for a centre of gravity, which she finds in the life-giving wisdom of her grandmother:

Out of her own body she pushed
silver thread, light, air

and carried it carefully on the dark, flying where nothing moved.
Out of her body she extruded
Shining wire, life, and wove the light on the void.
The search for "home" is rewarded often in memories of a grandmother or a mother who was in touch with the sources of life, the secrets of herbs and wild flowers, who had been born indifferent to men's laws and to all constraining convention. She was love, she was instinctive understanding, she was also a tough and humorous realism. Sometimes she belonged to a time before the writer was born, before the curse of racism was experienced, in a land of flowers, fruit, laughter and sunshine. She lived in a real paradise, — the Jamaica of Michelle Cliff's childhood (though Cliff sees the violence that lay below its beauty), or on Carriacou, the island where Audre Lorde's mother was born. "She breathed exuded hummed the fruit smell of Noel's Hill morning fresh and noon hot, and I spun visions of sapadilla and mango as a net over my Harlem tenement cot in the snoring darkness rank with nightmare sweat." "Home" can also be a state of well-being; it can be found in laughter, in the singing of ethnic songs, in love between women.

Over and over, reading these writers, I am aware of the collective murder practised by white people against third world people — not just cultural murder but the murder of small and great joys, of spontaneity and intuition and warmth. Old cultures incorporated the joys that made life livable, made relations between human beings less rigid. In *Zami, a new spelling of my name*, Audre Lorde shows how her mother was transformed by life in New York City, how she was made wary and hard by the necessity of surviving in this ruthless new world. The most moving parts of the book are those times when Audre, who is mostly in a state of open warfare with her mother, who tries literally to beat Audre into shape, is aware of that other mother behind the disciplinarian, the wise woman of Carriacou. There are several extraordinary pages, almost a love scene, in which Audre, who has just got her first period, is dreamily pounding spices and garlic in a mortar and is surprised by her mother, ready to scold her as usual, who, in a sudden burst of understanding, softens into tenderness. "Her arm across my shoulders was warm and slightly damp. I rested my head upon her shoulder, and realized with a shock of pleasure and surprise that I was almost as tall as my mother, as she led me into the cool darkened parlor." It is a mystical fusion: the sensual symbol of mortar and pestle, Audre Lorde's rite of passage into womanhood, and a rare moment when mother and daughter merge with each other.

Audre Lorde is perhaps the most accomplished of the lesbian writers I have studied; her work is a marvellous blend of clear-sightedness, of passion and anger and humour. She has pushed language in new directions. Other writers, too, have adopted very personal styles, like extensions of their own bodies. Of these Gloria Anzaldúa struck me particularly in *El Paisano is a bird of good Omen*, the first part of an autobiographical novel in *Conditions: Eight*. It is the story of Andréa, a tomboy, a lesbian, a whirlwind of energy and rebellion. When she asks her grandmother, "Why do I seem evil to them?" (her relations), her grandmother replies, "Because you are wholly yourself. That terrifies people who are prisoners of others' upbringing, who are molded by others." Anzaldúa, by little brushstrokes, an

interweaving of sharply perceived landscape with glimpses of the people, Spanish-speaking, lively but conventional, with Andréa, the rebel, at the centre, is painting the self-portrait of a lesbian. And the grandmother's definition, "because you are wholly yourself," applies to all the third world lesbian writers who interest me most. Reading them, one realizes that coming out as lesbians has freed them to be wholly themselves, and that, paradoxically, this has brought them closer to their cultural heritage.

Cultures in which women were traditionally silent — Native American or Asian-Pacific American, for instance — have found their voices in poets like Barbara Noda, Kitty Tai, Chrystos, Paula Gunn Allen. On the back cover of *Lesbian Poetry*, Barbara Smith is quoted as saying, "The rare quality of many of these poems is their integrity, the truth that happens when women talk directly to each other." And that is my overwhelming impression, — of the directness of these writers already formed or in the process of formation, who are not afraid to speak hard truths with their whole selves. Some of them give me hope that a dialogue is possible between third world lesbian writers and white lesbians; that they, too, can talk directly to each other. As Barbara Smith says about lesbian separatism in her wonderful conversation with her twin sister, Beverly, in *This Bridge Called My Back*, "What I really feel is radical is trying to make coalitions with people who are different from you. I feel it is radical to be dealing with race and sex and class and sexual identity all at one time... because it has never been done before." The most remarkable of the third world writers do this in their work, and as a white lesbian I can learn much from them about wholeness and integrity.

Mary Meigs

FILM

Quips and cracks at the closet door

Lianna. Dir: John Sayles. United Artists Classics, 1983.

To say writer and filmmaker John Sayles is eclectic fails somehow to suggest the gamut from his *Piranha* to *Lianna*. Sayles has written eight screenplays (mostly pulp horror pieces like *Battle Beyond the Stars* and *Alligator*), a pair of novels (the second, *Union Dues*, was

The accidental death at the age of seventy-one of **Tennessee Williams** (shown at right in his Key West studio in a shot from the '50s) has been mourned and eulogized by many who worked with him in the theatre and film. Most ignore Williams's gayness, or merely hint at it by suggesting his career "fell apart" in 1963 after the death of Frank Merlo, his steady companion of fourteen years. They list the achievements of his prolific career and, in some cases, connect these to the "facts" of his apparently troubled childhood and unhappy life.

This is understandable treatment from the heterosexual daily press. But Williams deserves more and better, and he deserves it from us. Not just because he was one of the best playwrights of his time, and not just because he was gay. He deserves our tribute because he let his gayness inform his work long before this was fashionable, and he let his work inform those of us who were gay long before the word was even used.

I first heard of Tennessee Williams when I overheard my mother discussing the film version of *Suddenly Last Summer* sometime in the late '50s. She didn't understand the imagery of the sequence, which she described in detail, in which Sebastian Venables is pursued to his death by a group of young boys. I didn't understand it either — but I knew I wanted to read the play. Something about Sebastian and the boys hit a nerve.

I was around fifteen then, a high-school student in North Vancouver. Reading the early plays of Tennessee Williams — *The Glass Menagerie*, *A Streetcar Named Desire*, *Cat on a Hot Tin Roof* — I discovered the theatre; more importantly, I began to discover myself. I didn't know Williams was gay; I didn't know I was. All I knew was that his work stirred me, made me excited and frightened about growing up, made me want to travel to New York and New Orleans, made me realize that others thought and



talked about love and lust, delusion and desire, with as much passion and confusion as I did.

Now that I've written plays and have seen and studied Williams's work, I've become more critical of both the man and his craft. I have to stop and remind myself that the excitement and longing he kindled in me has in some small way led to who I have become. When I remember the boy I was, I have more patience with the man that Williams became. And I like to think I criticize him as I do my friends, not arbitrarily and academi-

cally, but with care and considerate respect.

I never met Tennessee — or, let's say, he never met me: I feel I've met him many times over the years in his plays, short stories, memoirs and filmscripts. If I had met him, I wouldn't have known what to say. But I do know what I would like to have done.

Tennessee: I wish I had been able to hold you, to look you straight in the eyes, give you my warmest smile and let you take it from there. You were never at a loss for words.

Robert Wallace

nominated for a US National Book Award), and has directed two independent features, *Return of the Secaucus Seven* in 1978 and now *Lianna*, a lesbian's coming out story.

Lianna centers on a college professor's wife who falls in love with a woman teaching a night school class. "I'm gay!" Lianna (Canadian Linda Griffiths) shouts with dazzling naiveté to a husband already casting about for a reason to be rid of her, and shortly he is.

It's a terrifying transition, of course, and Sayles charts it precisely. When her lover skedaddles back to an old flame, Lianna huddles in her dispiriting two-room flat with the soaps and potato chips. Nearly everything she does is extraordinarily recognizable. Abruptly

alone — her best friend has retreated in heterosexual shock — Lianna takes a job as a supermarket cashier and begins gradually to explore the situation she has tossed herself into.

One would be up against it to name a more visually bland director than Sayles. His actors seem to be lit by lanterns and the camera almost never moves. It isn't even well-placed.

But what Sayles offers as compensation for the normal filmgoing pleasures of lovely photography, scenery, action and pacing is his verbal wit. Even the children here toss off epigrams as if breast-fed by Oscar Wilde, while their parents, even in rages, trade quips with inexhaustible panache.

Yet, though his wit sustains the action and carries it forward, Sayles's principal gift lies in the aptness of his portraits, in their remarkable likeness to people one knows. Though he may sometimes strike flat notes, he is never false. This is particularly true of *Lianna*, but also evidenced in the minor characters, the best of whom are her upstairs neighbours — two women gorging on popcorn and peanut butter waiting for the men of their dreams.

Without seeming ponderous the film moves leisurely, and the satisfaction of that is being allowed the opportunity to observe Lianna closely and to consider her choices as opposed to merely keeping track of them. The final pleasure of *Lianna* is that here is a woman worth admiring, whom one can identify with, cheer for and feel lucky in the company of. And how many lesbian heroines can one say as much of?

Of course, a feminist response to yet another film in which a man interprets a woman's experience may be a picket line. First there was Robert Towne's *Personal Best*, then Claude Jutra's *By Design*, and now *Lianna*. In that context

I would hardly venture the opinion that *Lianna* seems to me satisfyingly realistic: the love scenes are not enough, true, but neither are they enough in Fassbinder's *Querelle*. A more potent disappointment is that *Lianna* is a coming out story, yet another one, as if gay life considered in a dramatic sense, particularly by heterosexuals, ends when the closet door cracks. Perhaps soon, but likely not, filmmakers will realize just the opposite is so.

Edmund Carlevale

MANNERS

Get you, Butch...

"Who would it be more fun to imitate on a New York subway grating, Marilyn Monroe or R2D2? So why is everyone walking around acting like R2D2? Because R2D2 is Butch and Butch is getting laid. Throw out the heels and get out the construction boots. There's a whole new drag and it's called Butch."

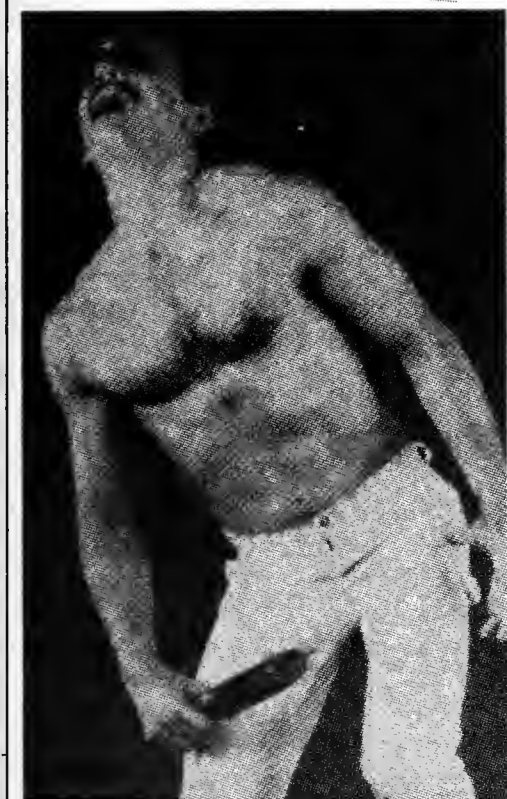
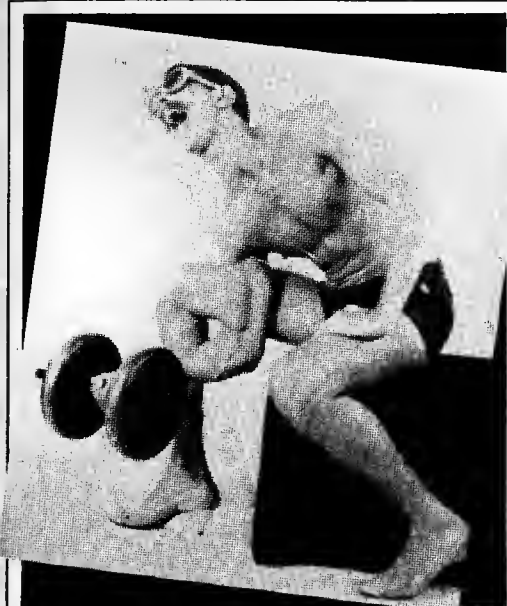
No one was born Butch, says Clark Henley in *The Butch Manual* (Sea Horse Press, \$9.25) — they've only done their homework.

Some sample hints from Henley:

- Just because women are no longer interested in the word "girl" is no reason for the gay community to claim it. And forget you ever heard the name "Mary."
- The key to developing Butch is simplicity, a quality which does not particularly abound in the gay community. "Hey" will do as a substitute for almost everything Butch has to say.
- Butch does not convey excitement in his voice. Not Butch: "If-you-don't-come-over-to-this-window-right-this-minute-you're-going-to-miss-the-hunk-from-Parcel-Post-and-it-will-be-too-bad-foryou!"



Jane Hallaren (left) and Linda Griffiths in *Lianna*: "everything is extraordinarily recognizable"



Butch etiquette: heels are not for doing weights; hairdryers are only for pee spots

- People say they don't judge a book by its cover. They're lying. People pick up the cover, they judge the cover, they even fuck the cover — without ever opening the book. Butch doesn't care. He is the cover.
- Butch wears sunglasses twenty-four hours a day, mirrored sunglasses. This way not only can Butch remain hidden, he can constantly distract any person trying to talk to him.
- It is sometimes difficult for Butches to achieve orgasm in a room with fewer than two mirrors.
- An enthusiastic use of drugs allows Butch to maintain the Butch charisma indefinitely. Some people complain that they often can't speak, let alone converse on drugs. These people have yet to perceive the correct mode of behaviour in gay establishments. □

BOOKS

No patience for Sarah

The Journey by Anne Cameron. Avon Books, \$5.95 (paperback).

If you want to feel comfortable with *The Journey* by Anne Cameron, you'll have to accept a certain number of givens before plunging in. It is of primary importance first to establish the difference between the writer as novelist and the writer as storyteller. In *The Journey*, Anne Cameron is the latter, a weaver of a western tale of two women: a young girl and a prostitute who share the struggles of moving west in the late 1800s. *The Journey* is not cluttered with heavy symbolism; it doesn't tax the reader's mind with heavy philosophies

and avoids all but the most basic political statements. However, this is not to say that the book is simple. In fact, the profusion of characters, western towns and horses confuses the reader to the point that it becomes necessary to turn back a chapter or two to figure out who is presently on the scene and who has been killed or left behind. Since this type of story relies so heavily on a gradual unfolding of the tale, this confusion doesn't heighten suspense (as I suspect was intended); in fact the quantity of names and characters crowd the reader, often obscuring the tale.

The Journey is a very understated book about love between women. While the book is thick with hints and Anne and Sarah *do* develop a very close friendship on their way west to set up a home together, a northern *Patience and Sarah* this book is not! A sexual relationship between these two women doesn't develop until long after the first three quarters of the story, after Sarah

has exhausted the steady stream of men she seems more than willing to accommodate. Meanwhile Anne patiently pets her horse.

Because I'm familiar with other works by Anne Cameron, I was distressed to see that, while a "platonic" bond between Anne and Sarah was handled well, any physical dimension of that bond was held in reserve until very close to the end. Perhaps Cameron was saving any mention of lesbian sex (aside from what passed for love between women in the brothel) until the end of the tale, as a child hordes the choicest part of a meal. But the tidbit saved is so scanty that it just doesn't seem worth the wait. Cameron's method of revelation risks the danger of leading readers to assume that lesbianism is merely something that happens between women when there just happen to be no men around, a matter of desperate circumstance rather than preference. That line of thinking can be dangerous.

It's quite important to remember that *The Journey* has been published by a major paperback house. There is no mention of lesbianism on the cover, evidence that such a "controversial subject" had to be buffered with a few compromises if it was expected to sell to the general, straight public. Before we celebrate lesbian visibility out in the "big" world, let's think about the question of images. Frankly, I'm not satisfied with the images of men or women in this book. Most of the male characters seem to be drunks, cheats or sex maniacs. Anne is the constant, gentle, wise, nature-loving young amazon, and Sarah is the fallen woman who keeps falling over and over again. The characters never change or grow. They're flat and predictable: too much in keeping with what is expected. A wonderful example of such stereotyping is the tough but lovable madame who just happens to keep one of "her girls" close by for herself. The characters are difficult to

"You will have many sons..."

The dance floor darkens. The crowd becomes still. A large circle of light brightens the chintzy stage hung with firecrackers and paper umbrellas. Twelve o'clock on Sunday night is not peak time in the ghetto, but the crowd that has been gathering around the stage at Toronto's Club Manatee for the last half hour doesn't seem to be worrying about Monday morning. Suddenly, the MC pops out of the curtains and into the spotlight. "Gung hei fat choi!" he delivers, a brave rendition of the Cantonese "Happy New Year." "Welcome to the year of the pig," he continues, with a quip about Metro's finest.

My father left China more than fifty years ago. Like many other immigrants he believed that if he wanted firm roots in the west he had to sever his eastern ones. So, despite frequent admonitions about filial piety and Chinese table manners, we went to Christian church on Sunday and celebrated Christmas rather than Chinese New Year. How strange, then, that twelve years after leaving home I should be celebrating my Chinese heritage, and in the middle of one of the grand old establishments of the gay ghetto.

The MC finally disappears and the silver lamé curtains open jerkily. To a loud gasp from the audience the first member of the Wong Sisters floats onto centre stage in an elaborate Chinese dress, red for happiness. The daintily clasped hands and the tilted head framed by black bangs project the perfect china-doll image. Even the song is a traditional one for New Year's. Greeted by loud cheers, Suzie graciously distributes *hai see*, the little red envelopes (usually containing money) given by married couples to younger single people. These ones, unfortunately, are empty.

Suzie is followed by Linda, Patsy, Gina, Doris and Fifi, each of whom delivers a popular number in true Hong Kong style, a camp mixture of elegance, night-clubs and schlock. The Wong Sisters' show, called *The Oriental Express*, is the best drag performance I've seen. It is also the first successful commercial manifestation of the Asian presence in Toronto's gay community. The fact that over half the audience is Asian testifies to their ability to draw us together.

The *Oriental Express* is only the end to a very gay Chinese New Year for me. Two days earlier, Gay Asians of Toronto held a party for eighty of their friends. It was

the largest single collection of gay Asians I'd seen: young Asians, old Asians, new wave Asians, Asians in leather, Asians in polyester, Asian Canadians, West Indian Asians and Asian Asians. The stereo blasted the heavy beat of disco combined with the clash of gongs and cymbals. There were New Year's goodies; spring rolls and more *hai see*, this time containing fortunes — "You will have many sons."

According to custom the big celebration happens on New Year's Eve, when the whole family gets together over food. That Saturday night we gathered at Gerry's, whose dinners are becoming a tradition in themselves. Gerry's apartment is full of mementos of the China he left when still quite young. There are scrolls on the walls and little votive bowls from his family shrine. His window sill is lined with the traditional yellow chrysanthemums we have all brought him. The guest list is quite flexible. This year I have invited a man who had been arrested in the bath raids. I met him when the Right To Privacy Committee called Gay Asians of Toronto asking for members who would go to court with him. Three of us did, and he got off because the cops, who couldn't tell one Chinese person from another, weren't able to identify him.

These dinners are great not only be-

cause of the food and because I'm with people I like, but also because I am seldom in an environment where my race can be so easily taken for granted. It is even more rare to be somewhere where I feel relaxed about my race *and* my sexuality.


Back to the Manatee. For the second half of the show the Wong Sisters do popular English numbers. Doris charms the crowd with her delicate smile, the slightly butch Gina advises confidentially "If the love fits wear it." Dressed in red satin and a fur stole Linda is wild and raunchy as she invites the audience to "Make love to me." The evening ends with a grand finale, all the sisters together on stage toasting the audience in elegant style.

As I look around the room, reminiscent of another era with psychedelic paisley wallpaper and hanging platforms for go-go dancers, I think about coming out, eight years ago. I could always count the number of non-whites at any gay event on the fingers of one hand. I remember talking to a gay Malaysian friend about the cultural schizophrenia we felt then. Gay and Asian seemed to demand mutually exclusive loyalties. Later there was a long period when we only talked about Asian-ness in the context of racism and our isolation in the ghetto. But tonight I see the faces of a dozen Asian friends and dozens of other Asians I don't know, all of us here, coming together to celebrate who we are and our growing sense of community.

Richard Fung □

The Wong Sisters celebrate Chinese New Year: for gay Asians, a new sense of community





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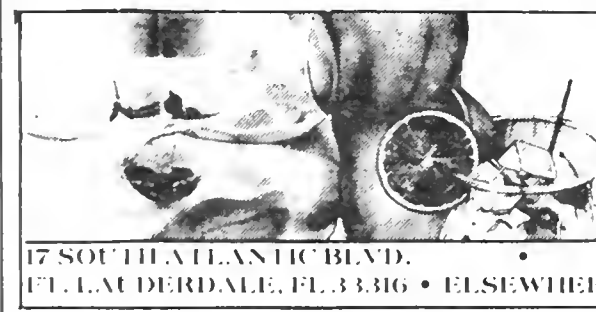
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know, even more difficult to believe, because they function as agents of the plot, not as realistic, full characters.

I think the question of images of lesbians in books written by lesbians and destined for a mainstream audience raises issues that we must examine very closely before we praise a gay book for being accepted by the general public. We must question what makes that work acceptable, how we are being presented and how close this comes to the reality of our own lives. If a lesbian writer merely reinforces the stereotypes we have been allotted, we will continue to be represented by dishonest, damaging images.

It's the responsibility of lesbian writers to write honestly and to take the risk of presenting issues in an honest manner through believable characters without perpetuating our "less than normal" image to the general public. Attempting to reach a wider audience for her work, Anne Cameron has given us in *The Journey* a story that shows a strong bond between two women with lots of courage. She gives us a happy ending, but it's not enough. It's not worth sacrificing the power of honestly depicting the lesbian experience, just for the sake of writing this year's (token) "lesbian" book.

Joy Parks □

Homosexuality and Psychotherapy: A Practitioner's Handbook of Affirmative Models.
Edited by John C Gonsiorek, PhD. Haworth Press, 1982. \$19.95.

In recent years, the number of therapists and genteelly competitive therapies have proliferated like yogurt brans. This more complex therapeutic structure has probably contributed to the lessening of the antagonism and moralism which gay people seeking advice and therapy have too often confronted.

Homosexuality and Psychotherapy represents a wholesome, hope-inducing trend in the therapeutic field. Accepting (and indeed insisting) that homosexuality is not a social and psychological dysfunction, the authors of the sixteen articles are more concerned with developing perspectives and techniques that can enable a therapist and client to reach decisions useful in promoting life-affirming social roles.

Especially interesting to me was a discussion of the *utility* of a psychoanalytic philosophy and technique in treating gay patients. Psychoanalysis has been in dis-favour with gays for some time now, but the authors present a convincing argument for dropping one's guard against the therapy Freud founded.

This volume is probably as close to indispensable as any available today to the therapist with gay clients.

George K Sax □

Alternative Papers: Selections from the Alternative Press, 1979-1980. Edited by Elliott Shore, Laura Daly and Patricia Case. Temple University Press. \$14.95.

In the beginning there was the counter-culture.

Now that the gay community is developing what sociologists call "institutional completeness," with our own liberals and conservatives, clubs and businesses, churches and ghettos, organizations and media, it is refreshing to be reminded that the gay press, at least, can trace its origins beyond the boundaries of our community. Along with a number of movements that have since developed along separate paths, we can find a common ancestor in the primeval radical

soup of sex, drugs, rock 'n' roll and revolution that was the early '70s.

Alternative Papers pulls together two hundred articles from periodicals voicing the dissent of those who survived the '70s and have continued to push forward their respective social critiques. And sandwiched among "appropriate technology," "third world struggles," "workplace organizing," and "anti-nukers" we find "lesbians and gay men," with selections from *Gay Community News*, *Sinister Wisdom*, *Leaping Lesbian*, *Gay Insurgent* and *TBP*, among others.

As our movement becomes more mature and continues its search for allies in the '80s, this book provides a useful index to some of the issues and movements which share common roots, and which together may one day produce a really powerful challenge to a society whose heterosexism is only part of its web of oppression and injustice.

Tim McCaskell □

The Book Known as Q: A Consideration of Shakespeare's Sonnets by Robert Giroux. Atheneum, 1982. \$14.95

If Shakespeare had put "she" in the Sonnets where he wrote "he," no one would have argued that they couldn't really be heterosexual. But, probably because he didn't expect to be published, he did write "he," and for centuries critics have been trying to get around that fact. Coleridge argued that the masculine pronouns are a ruse: Shakespeare was trying to conceal the fact that he was writing to a woman. Lesser critics have taken the transcendental route: the Sonnets are so rare and fine that we can overlook any particular young man who may have been involved. They forget that love, like the Sonnets, is a funny mixture of transcendence and particularity.

A book on Sonnet-hysteria would need several chapters just to deal with

Top 10 fiction books:

1. *The Boy Who Picked the Bullets Up* by Charles Nelson
2. *A Boy's Own Story* by Edmund White
3. *Tricks* by Renaud Camus
4. *Further Tales of the City* by Armistead Maupin
5. *STUD* by Phil Andros
6. *My Brother's Image* by Mark Hamilton
7. *The Boy from Beirut* by Robin Maughan
8. *Zami: a new spelling of my name* by Audre Lorde
9. *Below the Belt* by Phil Andros
10. *A Comfortable Corner* by Vincent Virga

Top 10 non-fiction books

1. *The Butch Manual* by Clark Henley
2. *Sex* edited by Boyd MacDonald
3. *Coming Out Right* by Wes Muchmore and William Hanson
4. *Flaunting It!* edited by Ed Jackson and Stan Persky
5. *Alienated Affections* by Seymour Kleinberg
6. *The Advocate Guide to Gay Health* by R D Fenwick
7. *Anal Pleasure and Health* by Jack Morin
8. *Flesh* edited by Boyd MacDonald
9. *The Gay Book of Days* by Martin Greif
10. *Lesbian Images* by Jane Rule

(at Glad Day Bookstore, 648A Yonge St, 2nd floor, Toronto, ON M5Y 2A6.)



The Atlantic Region of the National Film Board will soon release a half-hour film about the prominent Newfoundland writer and political figure, **Harold Horwood**. A rough print of *The Author of These Words* had its first showing February 18 before a small audience in the St Mary's University art gallery in Halifax.

Horwood is known for his 1966 novel, *Tomorrow Will Be Sunday*, which describes a young man's sexual and moral coming-of-age in a Newfoundland outpost. The central character, Eli Pallisher, is caught between his sexual relationship with the village's evangelical minister and his platonic love for a male teacher, falsely accused of homosexual seduction.

The film contains newsreel footage of the campaign to bring Newfoundland into Confederation, during which Horwood was a close colleague of Joey Smallwood. Horwood left politics after 1949 to write a scathing column for the St John's *Evening Telegram* which earned him the premier's ire. In an historic exchange between the two men in Smallwood's office, Smallwood reveals that he had once considered having Horwood assassinated.

Horwood describes himself in the film as "a true bisexual" who, however, has never "gone all the way" with another man. He tells how Smallwood's secret police followed him in the early '50s in the hope of finding evidence that he was an active homosexual.

Director William McGillivray told the audience that the Montreal mandarins of the NFB had cut fifteen minutes from the film, including the historic footage on Smallwood and Horwood, on the basis that it was of only "regional" interest and too long for television. One NFB official even suggested the film be subtitled because he couldn't understand Smallwood's "dialect." **Robin Metcalfe** □

the preposterous misinformation of critics on the subject of homosexuality. William Empson, for example, once raised the question of whether "anal coition took place, with the Earl as the girl" and concluded that since the Earl (of Southampton) was "prone enough to women" he couldn't have been "the girl" — or even the boy. No wonder they get it all wrong.

In *The Book Known as Q* (the original edition of the Sonnets is designated "Q"), Robert Giroux plumps for the Earl of Southampton as "begetter" of the Sonnets. He argues that they were written early in Shakespeare's career, and suppressed almost as soon as they were published in 1609. His view of the love they express is a modernized version of the transcendental approach, with a bit of help from Iris Murdoch. Giroux quotes WH Auden's almost Coleridgean pronouncement that "we are confronted in the sonnets by a mystery, rather than by an aberration." Should this carry special authority coming from a homosexual poet? No, all it shows is that gays are not immune to Sonnet-hysteria.

The Book Known as Q is a readable

introduction to Sonnet-criticism — both its mysteries and its aberrations. It ends with a reproduction of the source of all the embarrassment. **Lionel Morton** □

AESTHETERA

- Filming will begin in April on *The Mayor of Castro Street*, based on the biography of Harvey Milk by Randy Shilts. Shilts also wrote the screenplay for the film, scheduled for release in early 1984. According to Joe Hamilton Productions, three major actors have been vying for the role of the assassinated San Francisco gay leader.
- *Track Two*, Harry Sutherland's film about the Toronto bath raids, was one of seven films chosen to represent Canada at last month's 33rd Berlin International Film Festival.
- Grants of \$40,000 from the New York Council for the Humanities and \$15,000 from the New York State Council on the Arts have been awarded to the producers of *Before Stonewall*. As well as donations for the remaining \$25,000 of the documentary's budget, the producers are seeking any visual or written material of lesbian and gay life in America prior to the '70s. Write 630 Ninth Ave, Suite 908, New York, NY 10036, or 110 First St, San Francisco, CA 94105.

New books on religion

But Lord, They're Gay by Rev Sylvia Pennington. Pennington documents her journey from homophobia to acceptance of and decision to work with gays in the Metropolitan Community Church. Lambda Christian Fellowship, Box 1967, Hawthorne, CA 90250. *God's Bullies* by Perry Deane Young. Young was "saved" as a youth by Billy Graham. His book describes his eventual disillusionment with radical fundamentalism, and the hypocrisy and power-grubbing he discovers behind much of its resurgence in American politics. A section deals with the New Right's Terry Dolan, a major figure in anti-gay campaigns whom Young reveals as an active homosexual. Holt, Rinehart & Winston, \$18.50.

Alternative Life-Styles Confront the Church by Deane William Ferm. Includes a chapter on gays. \$8.95 (paperback) from Seabury Press, Seabury Service Center, Somers, CT, 06071.

A Challenge to Love: Gay and Lesbian Catholics in the Church. \$9.95 (paperback) from Crossroad/Continuum, 575 Lexington Ave, New York, NY 10022.

The Voice of the Stranger by Madge Reinhardt. A true story about a teacher who loses her job in the Christian Science church when she is discovered to be a lesbian. Back Row Press, 1803 Venus Ave, St Paul, MN 55112.

The New Testament and Homosexuality by Robin Scroggs, to be released in August. \$14.95 from Fortress Press, 2900 Queen Lane, Philadelphia, PA 19129 (in Canada: G R Welch Co, 960 Gateway, Burlington, ON L7L SK7).

This issue's writers

Edmund Carlevalle lives in Boston and contributes regularly to *The Advocate* and *Bay Windows*, a new Boston monthly. **Richard Fung** is a member of Gay Asians of Toronto. **Tim McCaskell** is a long-time TBP collective member. **Mary Meigs's** first book was *Lily Briscoe: A Self-Portrait*. **Robin Metcalfe** is a long-time Maritime activist. **Gary Ostrom**, now living in San Francisco, has blessed the pages of TBP since 1972. **Joy Parks** is TBP's lesbian small press columnist. **George Sax** is a film critic and social scientist living in Buffalo, NY. Former TBP collective member **Merv Walker** has returned to Toronto after five years of living in Vancouver, Montreal and San Francisco. **Bob Wallace** edits the *Canadian Theatre Review*.

THE INCA TOUR July 2 to 11, 1983

Eight days in Peru, visiting the cities of Lima and Cuzco, with their splendid Spanish colonial churches and palaces, and including two memorable days and nights high in the Andes at Machu Picchu, the most dramatically situated archaeological site in the world, reached by narrow-gauge railroad through the gorge of the Urubamba River, where we have taken over entirely the small hotel near the Inca ruins for our group of 48 men.

Adventurous men in good physical condition will be interested in the optional six-day INCA TREK on June 26, 1983, which provides a hike at a leisurely pace along the ancient Inca trail to Machu Picchu. We have also arranged an optional ten-day extension to the GALAPAGOS ISLANDS by chartered yacht, on July 11 to 20, 1983.

Our other popular travel programs for men in 1983 include an ATLANTIC CRUISE in September and a tour to RUSSIA in November.

If you let us know in which programs you are interested, we will send the brochures to you. These programs are operated in association with HANNS EBENSTEN TRAVEL, and travel arrangements are available in Canada exclusively from:

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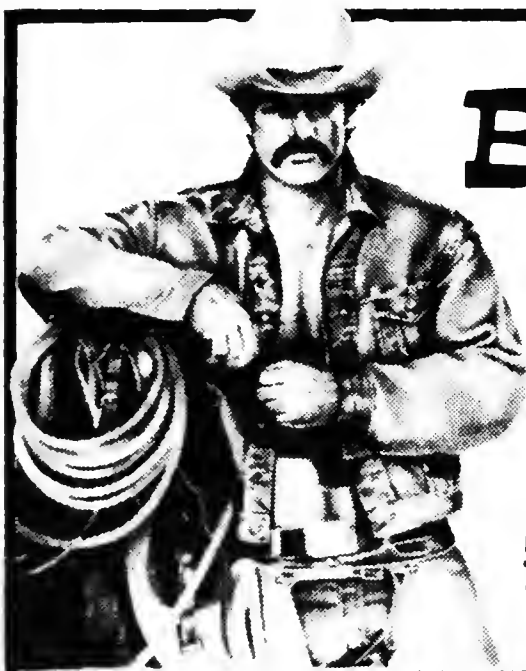
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Ian Young:
The Ivory Tunnel

Bleak houses, blithe romances

In a previous column, I praised Ian Everton's story "Crysalis," included in a British anthology. His novel *Alienation*, published by Gay Men's Press at \$8.50, is an austere, rather pessimistic novel about a group of gay men and women in a future England after a civil war and something referred to as "World War III." In spite of these events, the time seems much like our own. The boredom and marginal existence of many of the characters is reflected not in graphic physical description but in Everton's deliberately flat style. The two main characters are Peter and the man who becomes his lover, Jon. For the first half of the book, Jon is suffering from amnesia, which Everton uses as a metaphor for homosexuality and "alienation." For gays, the act of coming out tends to negate our past; we are truly "born again," and have to begin again — an experience which can be as awkward and bewildering as it is exhilarating.

Everton seems to find both personal and political solutions to our alienated state inadequate, but the slowly developing connection between Peter and Jon shows he is not totally without hope. This disquieting and bleak novel will probably appeal to fewer readers than some other recent gay fiction, but it seems to me much closer to our real situation, much truer. It will not be for everybody, but I recommend it to any reader of this column. It will be interesting to see where Everton goes from here.

Panthology Two is the second Coltsfoot Press anthology of fiction (and a little poetry) about man/boy love, and is a great improvement on its predecessor. The trouble-free wish-fulfillment fantasies so common to fiction on this theme are here, but there is some real writing too. The lush, thoughtful short pieces by "Hakim" are especially welcome.

The great find of the book is a writer now in prison (for loving boys, according to the introduction). Louis A Colantuono's autobiographical story "Lonely Roamer and Foolish Child" pulls the reader into the hurly-burly life of a long-distance trucker and his various boyfriends. Perhaps there are exaggerations here; certainly there are some uncomfortable aspects — the trucker's unexplained relationship with his long-suffering wife, for example. But the sheer vividness and zest of the narrative, Colantuono's ability to handle colloquial dialogue, and not least, a quality of love that cannot be ignored or denied, make the story irresistible. Coltsfoot should make its number one project the publication of Colantuono's whole story, as a full-length book. As with the previous volume, the covers are decorated with exquisite full-colour paintings by Mario de Graaf. Price is \$8.25.

A Just God is a new literary magazine edited by Ralph Pomeroy and Lucy Despard and published by Brass Tacks Press. The first issue has a number of good things including poems by Edward Field, Arthur Gregor and Thom Gunn and some fascinating letters from fiction writer Alfred Chester, totally out of place in the MacDowell Colony and beginning to hear the voices in his head

that pursued him to an early death in Jerusalem not long afterwards. Edward Field is editing a collection of Chester's letters for publication.

Considering the reference to justice in the magazine's title, it is outrageous that the editors will not consider unsolicited manuscripts! If *A Just God* is to be a



Exquisite: cover painting from *Panthology Two*

real magazine and not just a house journal for the editors and their friends, they will have to open up to the outside world. No price is indicated.

Bob Larzelere's *The Harmony of Love* (Context Publications) is part autobiography, part essay, written as a meditation after the death of the author's long-time lover. The wisdom in the book has been distilled from a great deal of experience — and pain — both personal and professional (Larzelere is an MD). There is also some unnecessary jargon ("dipolar vibrations" and so on) and poor editing that prevent the book's message from being more accessible. No price is indicated.

Jack and Jim: A Personal Journal of the 70's by Jim Brogan (Equanimity Press, \$8.45) is a chronicle of the developing relationship between two lovers. Its picture is a positive one but the book suffers from too narrow a focus. The quality and details of the relationship are endlessly examined, mulled over and chewed on. One longs for a description of a country walk, a strong opinion about a book, a reaction to a newscast!

The Boy and the Dagger by Asger Lund (Coltsfoot Press, \$8.25) is a historical romance about man/boy love. It is sheer fantasy, and great fun. I haven't enjoyed a costume drama so much since I curled up with my Robert Louis Stevenson books as a kid. The *New York Native* has dismissed and denounced the work because there are no women in it. "How does the race survive?" they huff, idiotically. New York: so provincial! □

Gay Men's Press: PO Box 247, London N15 6RW, England

Coltsfoot Press: PO Box 3496, 1001 AG Amsterdam, The Netherlands.

Brass Tacks Press: 1150 Fifth Ave, Suite 14F, New York, NY 10028, USA

Context Publications: 20 Lomita Ave, San Francisco, CA 94122, USA

Equanimity Press: PO Box 839, Bolinas CA 94924, USA

Confessions of a newsprint junkie

It's a little known and often embarrassing fact that yours truly spent her high school years making extra money by writing social notes and obituaries for a small town weekly paper. But those years of doing everything from setting type to sweeping up the darkroom floor left an indelible mark on my personality. I'm a newsprint junkie! So how could I just overlook a pile of newspaper-

there is at least one cultural, educational or political gathering *specifically for lesbians, every single night of the month.* Just try to imagine what that would be like!

After all the *Gay Community News* has been through in the past year, I think it's time to proclaim that *GCN* is one of the best gay newspapers in North America. I have faith that it will survive despite the type of ignorance and fear that has bred the attempts to obliterate it. I'm particularly taken with *GCN's* cultural and entertainment coverage, its semi-regular book supplement and good-natured approach.

Lesbians receive a good 50% of *GCN* space every week; and this large quantity is high quality material: interviews with lesbian writers like Jan Clausen and Elly Bulkin, articles on Susan Saxe's prison confinement during raids at Framingham, information on local events and groups and much more. Judging from ads and readers' feedback, *GCN* appears to be an institution to Boston area gays. Again, as with *Plexus*, most of *GCN's* offerings are relevant to gays everywhere, not merely to a specific locality.

Sojourner is subtitled "The New England Women's Journal of news, opinions and the arts." This news journal has a very crisp, visually pleasing format, and the material consists of serious works: outspoken but tactful. The copy I received contained a huge book review section, plus much on music and the theatre. It's obvious that *Sojourner* is not specifically for lesbians, but there is some "lesbian visibility" inside the pages of this journal. What I could find was well-written and demanding.

Since I always turn first to the book reviews in any paper, you can guess how impressed I would be with a paper that would consist exclusively of reviews and art. I've been saying for a long time that Canada needs a good, non-academic (but serious), pro-lesbian review journal. One such animal finally appeared in my mailbox. What can I do but declare that *The Radical Reviewer* is a must for every literate lesbian in this country and beyond.

I'm beginning to think that such miracles only occur west of the Rockies, and I want to publicly congratulate Cy-Thea Sand, Barbara Herringer and their editorial group in Vancouver for putting together such an exciting review of women's arts. *The Radical Reviewer* contains poetry; book, film and theatre reviews; critical articles; journal excerpts and short fiction. It claims to be Canada's only radical/feminist book review and literary tabloid. While it might be redundant to say it is also the best, I would say it deserves the support and recognition of Canadian lesbians/-women for providing us with the kind of periodical we've needed for a long time. □

Plexus, 545 Athol Ave, Oakland, CA 94606. \$8 (US) 12 issues per year.
Gay Community News, 167 Tremont St, 5th floor, Boston, MA 02111. Introductory offer \$4 (US), 8 issues for 8 weeks.
Sojourner 143 Albany Street, Cambridge, MA 02139. \$9.50 (US) 12 issues per year.
The Radical Reviewer Box 24953, Stn C, Vancouver, BC V5T 4G3. \$5, 3 issues per year.



looking material which arrived for review? Could I just squeeze them between notices of more substantial and lasting books and periodicals? No! — this month I'm giving the gay newspaper its fair due.

I had heard about the San Francisco Bay Area women's newspaper, *Plexus* long before I finally got my hands on a copy. While much of the material in the paper deals with the southern west coast (subtly hinting at the enlightened lifestyle of sunny California), *Plexus* also contains excellent coverage of lesbian/feminist politics from a global perspective — I'd say writers like Charlotte Bunch are about as excellent as you can get. Much of *Plexus's* coverage centres on the as-yet-to-be-passed (I still have hope) ERA. Yet many of the articles on women's health, politics and culture are of interest to women anywhere. *Plexus* is upbeat and interesting. Just the letters to the editor are enough to spark hours of debate.

The only problem I had was attempting to hold back tears while reading the ads and event calendars. In the Bay area

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National

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WANTED: LESBIAN (20-40) to marry Oriental professional male in his late 20s for convenience, any race, financial benefit negotiable. Drawer D368.

ATTRACTIVE GAY LADY, 30, Canadian born, will marry gay gentleman 24-34 non-Canadian citizen who is financially secured. Blonde Europeans welcome. Drawer D402.

Calgary

EDUCATED, PROFESSIONAL MALE, bi seeks similar bi women, men or both for pleasure and friendship. I'm reasonably attractive, 31, 5'11" 180 lbs, hairy, curly, masculine. Excited by slender, youthful partners with imagination! I'm a nonsmoker with interests in the arts, games, some sports, good food and drink. Please reply with descriptive letter and phone. Box 715, Station M, Calgary, AB T2P 2J3.

Friends/female

Hamilton

ADVENTURE AND ADVERSITY? Baez and Beethoven? Career and caresses? Come explore alphabet with single GWF, 29. Write giving phone number, photo if possible. Drawer D288.

Toronto

TORONTO — 100-MILE REGION. Join the over "30's" and meet new friends. Couples or singles. Let's get together for parties, picnics, group outings. Gay women only (no bisexuals). Come on out. Write — all letters will be answered — discretion assured. Drawer D360.

SOS. MIDDLE-AGED LADY would like to meet other ladies. I'm 5'6" 158 lbs. Lost partner in death and now looking for comfort. Very shy. Drawer D397.

Ottawa

NEW KID IN town. Must be more here than Parliament! Looking for friends to aid in discovery of good restaurants, browsable bookstores, good clubs. A sense of adventure a must, and perhaps we'll discover more than the city? Incurable romantics welcome! Drawer D364.

Friends/male

International

GWM, 33, GOOD-LOOKING, 6' 165, would like to correspond with men 35 and older. Interested in photos, video and hot letters. Possible meetings, good times. Interested in gay/bi men who enjoy discreet friendship. Your photo gets mine. Jim, Box 27478, Honolulu, HI 96827, USA.

GUY GOING TO PRAGUE in spring wants info on bars, baths, English-speaking contacts, not necessarily for sex, reasonable hotels. Drawer D284.

WRESTLING, SOCIAL CLUB. Canada, US — make friends everywhere! 500 members. Information, photomag, \$3.00: NYWC, 59 W 10 St, New York, NY 10011, USA.

CORRESPOND WITH A friendly, sincere GWM, 36. Many interests: friends, letters, travel, languages, Levis, gay lit, collections. Lonely isolation in China imminent; seeks friendly gay pen pals everywhere. All answered (really!). Box 478, North Bay, ON PIB 8J2.

SAN FRANCISCO EXHIBITIONISTIC JO stud: hot, hung, good-looking, well built, 29, 6' 165 lbs, moustache. Into long, sweaty beatoff scenes with true Canadian men. Can travel or accommodate visitors. Photo a must: Grant Bradley, 470 Castro, Apt 3410, San Francisco, CA 94114, USA.

National

I'M 38 (YOUNG) 5'10" 165 lbs, masculine, fit, distinctive, attractive. Want to develop shared relationship with a young, muscular, smooth body who needs moral and financial support to start a new life. Note, phone number. Drawer D386.

British Columbia

GWM, ATTRACTIVE, 5'8" 145 lbs, seeks GM, around my own age (29) who wants sincere friendship, possible relationship. Dislike bar, club scenes. Oh, have beard, hairy chest. Prefer active greek men. New Westminster is my home. Drawer D272.

Alberta

ATTRACTIVE GWM, 6'2" 175 lbs, 31, seeks GWM, 25-35, for sincere friendship, possible relationship. I am a non-smoker who enjoys the outdoors, music and theatre, and open to others. Your photo gets mine. Drawer D143.

Edmonton

EDMONTON — LONELY, MID AGE GWM, 6' 190 lbs, non-smoker, social drinker, sincere, varied interests, seeks male for friendship and/or possible relationship, younger person preferred. Free accommodations for right person. Must be clean and responsible. Photo appreciated, discretion assured. Drawer D335.

DISCREET GAY MALE, 30, seeks others for friendship or possible relationship. Phone number appreciated. Drawer D378.

Calgary

YOUNG GWM, 24, 6' 160 lbs seeking experienced topman to train me in bondage/discipline, S/M, WS and other areas as well. I'm an eager young guy looking for a man who knows the ropes to show me the way. Long-term relationship possible but not necessary. Training under an experienced master to find and maybe expand my limits is what I seek. Drawer D201.

30 YEARS YOUNG, 6'2" 200 lbs, attractive visually and mentally, desires to meet others hoping for friendship or relationship with 100% intimacy. Let's build a future together. Photo appreciated. Drawer D264.

ORIENTAL GAY MALE, 29, 5'8" 170 lbs, seeks others for companionship. Photo appreciated. Drawer D275.

WHERE ARE ALL the interesting men in Calgary? Attractive professional GWM, 31, brown hair, blue eyes, hairy, seeking attractive man who has his act together. Our interests include romantic evenings together, quiet walks in the country, sports, travel, theatre and good conversation. Perhaps we can explore some of these interests together. There has to be more to life than endless evenings in bars. Drawer D354.

Saskatchewan

LOOKING FOR FRIEND/LOVER. Is there someone out there who still believes in simple love and affection? I'm 42, tall, dark and considered good-looking, beard and moustache. My sexual tastes are quite conventional, not into bondage or S/M. Love to cuddle. Will answer all, I live in the Saskatoon area. Drawer D263.

SASKATOON, SASKATCHEWAN-AREA male, 39, 5'8" 130 lbs, left-leaning and fitness seeks a man 25 to 50 for the long and secure relationship. Drawer D307.

Northern Ontario

MALE, 50, 6' 175 lbs, masculine, seeks other males over 40 for friendship. Varied interests, can travel. Sincere and discreet. Drawer D394.

SUDBURY. MALE, mid-30s seeks friend any race, 20-35, for casual encounters or possible relationship. Drawer D295.

Southern Ontario

IS THERE ANY gay man in Chatham? Mutual discretion, honesty, friendship desired. Healthy, warm, intelligent, proud to be gay required. Drawer D136.

WATERLOO. FRENCHERS WHO don't need reciprocity but appreciate man with clean body, long, thick tool, loves to be sucked. You need me. My place or yours. Age, looks unimportant if you're an expert. Drawer D282.

KITCHENER. ME: GOOD-LOOKING, young, GWM, moody, emotional, animal lover, bottom, loving, caring, straight-looking. You: young, GWM, animal lover, top, honest. Please reply with long letter, address and photo if possible. My name: Trovan. Drawer D281.

ANY GAY MALE seeking companionship and intimacy with no strings attached seeks what I do. I am 28, trim, friendly and sensual. I travel a lot and will come to you. Age or race no barrier. Orientals most welcome. Discretion assured, all replies answered. Send photo if possible. Reply to Box 1044, Station Q, Toronto, ON M4T 2P2. Hamilton to London and in between.

32-YEAR-OLD BUSINESSMAN, 5'10" 155 lbs, brown/brown, moustache, beard and glasses looking for occasional companion. I appreciate the value of time. Write outlining your idea of my companion and functions agreeable to, in detail, and your value. A full-length photo will get prime consideration. Preferably from Kitchener-Waterloo, Guelph, Cambridge area, but all considered. Drawer D379.

GWM, 39, PROFESSIONAL, TALL, slender. Classical music, travel, camping. Well endowed. JO, french, not pain, drugs, booze. Straight-looking and -acting. Sense of humour. Seeks slim GWM, 28-42 for occasional weekends at home or away, free to travel July, August. Discretion. Letter, photo appreciated. Toronto — Niagara. Drawer D377.

DISCREET BI, 49, 5'11" 155 lbs, passive greek/oral seeks discreet active greek, medium-hung, for no-strings-attached get-togethers. Cambridge area. Explicit photo and letter if possible. Discretion a must. Drawer D376.

MALE INTERESTED IN boots, leather and motorcycles, seeks friend. Drawer D385.

MASCULINE GWM, 28, SEEKING younger friend to share good times. I'm basically a bottom seeking a well-hung (enormous?) top to share a comfortable home and future in London. Drawer D400.

HAMILTON. ATTRACTIVE MID-THIRTIES professional seeks good-looking, well-built younger brother, 21-28, for permanent relationship. Drawer D389.

MARRIED MALE, EUROPEAN origin, late 40s, slim, average-looking, affectionate, honest and reliable, loves music, table tennis and motorcycling, seeks discreet friend, preferable with motorcycle. Box 572, Concord, ON L4K 1C6.

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Toronto

AFFECTIONATE, BEARDED, EUROPEAN, well-built/hung, 35, enjoys fitness, music, movies, outdoors, travelling, seeks thoughtful, warm friends anywhere, under 35. Photo appreciated. Box 7303, Station A, Toronto, ON M5W 1X9.

GWM, 36, PROFESSIONAL, 190 lbs, 6'5" well-endowed seeks young man over 21 into spanking or whatever. Discretion assured and requested. Drawer D191.

SINCERE, ROMANTIC MALE. 39, 5'10" blue eyes, trim beard, average weight, looks. Would like to take it slow and steady toward a committed relationship with a younger, muscular man who is intelligent, mature and has a sense of humour. I could get into light (dominant) B&D. But respect and caring are much more important. If you think as I do, a detailed letter and photo would be welcomed. Drawer D254.

JUST FOR SOMETHING completely different? I love bondage, having my balls pulled (etc!), being "forced" (french or greek). (No heavy S/M, WS) but not by "Drum" Machos — O No! Any skinny "sis-sies" (fem welcome, not essential; prefer 21 to 36) out there who drool to play Rough Stud (have me beg you

not to — first; then beg you to!)? I'm your chance (early 30s; thin but masculine). Your phone, please. Drawer D258.

BISEXUAL MALE, 40s, CONSIDERED attractive and youthful. Would like to meet younger gay or bisexual guys for understanding times. Discretion a must. Photo and phone number appreciated but will reply to all respondents. Drawer D259.

ATTRACTIVE GWM, 31, 5'4" 110 lbs, blue eyes, red hair and moustache, wheelchair-bound with cerebral palsy, seeks sexual relief. T-room voyeur. Prefer slim, smooth guys my age or under, but others answered. Reply with phone. Scott. Drawer D286.

SEXY, ATHLETIC MALE into bodybuilding, swimmers, well-hung men. Toronto and surrounding area. Photo a must. Box 926, Station K, Toronto, ON M4P 2H2.

GWM BUSINESSMAN, 32, 5'6" looking for friends, companions, and possible lover to age 28. Considered masculine, good-looking, generous, and considerate of others. Discretion assured and expected. Phone and photo if possible. Drawer D279.

OLDER INTERESTING PROFESSIONAL male, creative, musical, artistic. Looking for companionship, any age. Free to travel. Photo appreciated but not necessary. Drawer D349.

MALE, 30, 5'11" 145 lbs, moustache, attractive, ex-teacher, would like to hear from wayward pupils, ages 25-45, over 5'7" interested in receiving corporal punishment on hands with leather strap. Photo, phone appreciated but will answer all. Sex optional. Drawer D350.

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RESPONSIVE GOOD-NATURED MALE would like to meet firm disciplinarian having experience in using the strap. Would like hearing from tall, masculine leather types. Discretion requested and assured. Drawer D351.

SLAVE SEEKS LEATHER master with thick horse meat who will abuse me. Strip me, lay me out chained, shave, whip me, torture tits, balls, beat on, piss on, fucked, spit on, humiliated. Will serve any demanding master. No limits, no fantasies. Service you as you order, "sir." Write with full orders. Drawer D348.

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VIRGIN, 33, WILLING TO learn from bottom up. Looking for hairy, masculine guy, educated, non-smoker, affectionate, discreet, who likes companionship. Athlete, bodybuilder or any. I'm 5'4" 141 lbs. I know you're out there somewhere. Send phone number to guarantee response. Drawer D347.

VISITING TORONTO THIS summer. Love to correspond with Torontonians before visit. Write to Box 2901, Winnipeg, MB R3C 4B5. Thanks.

MUSCLE! ATTRACTIVE MASCULINE body-builder, 5'10" 175 lbs, 36, seeks other bodybuilders into sweat, oil, pecs, wrestling, watersports, leather to experiment together. Reply with qualifications. Drawer D356.

ATTRACTIVE AND SEXY masculine GWM, 23 years, 130 lbs, would like to meet interesting masculine men or couple of any age for good times. Reply with phone number; photo appreciated. Discretion assured and requested. Drawer D358.

LOVING COUPLE, mid-twenties, very attractive and athletic; seeks other adventurous, handsome pair for encounters in good environment. Write to us. Drawer D359.

ARMY BOOTS POLISHED? Khaki serge uniform immaculate? WM, mild SM — also like leather, other military uniforms, rubber, denim, some bondage. Age 49, attractive, full hair, 148 lbs, 5'10" healthy non-smoker. Must be clean, discreet. Drawer D361.

CHUBBY CHASERS WHERE are you? Sincere GWM, 45, 5'11" brown/blue, baby-faced, closeted, loves golf, fishing, long walks, music, movies, seeks mature man, clean-shaven, little body hair, straight in manner, appearance for friendship and possible relationship. Photo and phone appreciated but all answered. Absolute discretion assured and expected. Drawer D362.

WHITE MALE, 40s, MASCULINE, seeks affectionate, greek passive, black lover. Drawer D088.

GWM, 29, DARK HAIR/MOUSTACHE, 5'10" 150 lbs, intelligent, sensitive, affectionate. Looking for that certain someone. Drawer D363.

MALE, 36, VERY SUBMISSIVE, into S/M, B&D, WS and boot-licking, digs kinky sex. Always willing to please. Drawer D269.

LOOKING FOR AN experienced, dominant top-man, into toys, light S/M, watersports, inventive ass work. I am 32, 5'8" 145 lbs, black and attractive. Recent photo and phone appreciated. Drawer D366.

DO YOU ENJOY masturbation? Male, 40s, seeks friend 30-65, any race, for sharing sensuous, erotic pleasure together. Phone number requested. Drawer D367.

GWM, 31, 5'5" brown hair, beard, very attractive, professional. Spiritually sick of Toronto's bars. Like to meet one very special guy for long-term relationship. Prefer someone attractive but not conceited, non-smoker, non-neurotic, monogamous and oriented to commitment and growth. Wide range of interests, sensitivity and good humour appreciated. If your motives are strictly sexual, please do not answer this ad. Drawer D369.

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STUD AVAILABLE. GOOD-LOOKING GWM, 22, 5'11" 145 lbs, dark features, athletic body is available for hot sessions with generous men to 40. You name it, we'll do it. JO, sucking, fucking, 69, wrestling, top, bottom, denim, leather, B&D. (No S/M, FF). Drawer D370.

EUROPEAN MALE, 31, SLIM, blond, 5'7" sensitive, intelligent, likes art, clothes, seeks man for friendship, possible relationship. Photo and phone appreciated. Drawer D371.

CLASSIFIED INFORMATION

Welcome to TBP classifieds — gay people out to meet other gay people, right across Canada and beyond our borders too.

Cost. Just 30¢ per word, minimum charge \$6.00. Business ads: 60¢ per word, minimum charge \$12.00, or call 977-6320 between 3:00 pm and 5:00 pm, Monday to Friday, for reasonable display advertising rates.

You can save if you subscribe. Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

You can save if you repeat your ad. Our discount system: 15% off for 2 runs, 20% off for 3 to 4 runs, 25% off for 5 to 9 runs, and 30% for 10 runs or more.

Conditions. All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before the advertised deadline. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you every week in a plain envelope. This service costs \$2.50 per ad per issue.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

Answering an ad. No charge — just put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open any mail addressed to a drawer.

How to do it. Write one word per box. The amount in the box when you finish is the basic cost of your ad. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON, M5W 1X9.

Postage here
TBP CLASSIFIEDS
Box 7289, Station A
Drawer _____ Toronto, ON, M5W 1X9

| | | | | |
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| \$6 30 | \$6 60 | \$6 90 | \$7 20 | \$7 50 |
| \$7 80 | \$8 10 | \$8 40 | \$8 70 | \$9 00 |
| \$9 30 | \$9 60 | \$9 90 | \$10 20 | \$10 50 |
| \$10 80 | \$11 10 | \$11 40 | \$11 70 | \$12 00 |
| \$12 30 | \$12 60 | \$12 90 | \$13 20 | \$13 50 |
| \$13 80 | \$14 10 | \$14 40 | \$14 70 | \$15 00 |
| \$15 30 | \$15 60 | \$15 90 | \$16 20 | \$16 50 |
| \$16 80 | \$17 10 | \$17 40 | \$17 70 | \$18 00 |
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COUPLE, MALE, QUIET but fun loving, 35 and 37 sharing life together seek singles or couples to share with. Drawer D372.

SNEAKERS. Young, good-looking, athletic dude seeking others turned on by guys in sneakers, Photo appreciated but unnecessary. Confidentiality assured. Write! Drawer D373.

BUSINESS-MINDED, PROFESSIONAL GUY, 34, 6'0" 155 lbs. Attractive, clean-cut, serious, quiet, shy, non-smoker. Dislike bars, baths. Seeking similar attractive, sincere guy, 25-35, to share love and affection, maybe more. Let's get to know each other. Photo appreciated. Drawer D374.

WHITE MALE, 30s, 170 lbs, bisexual with a hot ass and into B&D. Seek well-hung guy. Will answer if you respond. Drawer D375.

EFFEMINATE MALE, 28, SEEKS houseboy apprenticeship to man who wants help at home or work. French, greek active, passive or whatever. Not into S/M but may accept mild discipline. In return I want a relationship, spare time and a chance to cook. Drawer D380.

INTELLIGENT GWM, 20 YEARS, 6'1" 185 lbs seeks same for meaningful relationship. Not into bar scene, just out of drug scene. Audiophile and music lover, I live to share music and happiness. Starving student, hate personal ads but need a friend. Photo if possible. Drawer D384.

VERY ATTRACTIVE CHINESE male, 27, cultured and successful, seeks romantic involvement with handsome and interesting male under 35. Photo appreciated. Drawer D387.

ATTRACTIVE MALE, 41, ESTABLISHED professional, medium build, seeks young, stable, gay male to 30 for friendship and get-togethers. Experience or race not important. Photo appreciated but not essential. Reply with phone number. Drawer D388.

WS IN LEVI'S. GWM, blond, 25, 6' 175 lbs, clean shaven enjoys drinking beer with same and letting go in our Levi's, briefs, etc. I am sincere, affectionate and would enjoy hearing from you. Let's get wet together. Discretion assured. Drawer D382.

BLACK MALE WANTED, hopefully he will be slim but muscular, dominant but not rough, greek active, sports-minded, intelligent, looking for a 39-year-old GWM who is attractive, interesting and fun. I am a tall, athletic man who is both sensitive and shy. I live by myself in north Scarborough and work as an engineer. Write to me. Take a chance. You won't be sorry. Box 2647, Station F, Scarborough, ON M1W 3P2.

GWM, 29, 5'10" WELL BUILT, intelligent, considered very attractive, seeks stable male (22-30) with same attributes for possible relationship. Letter with photo assures immediate reply. Drawer D383.

YOUNG 45, LIKES 69, has many afternoons and odd evenings to meet friends with the same likes and interests. Likes country music, non-smoker and drinker, would like to meet men any age or colour for fun and general relaxing get-togethers. Photo and phone appreciated, will return when we meet. Reply Box 144, Station Q, Toronto, ON M4T 2L7.

WHITE, 26, 6'4" 185 lbs, well-hung, built, masculine, attractive male seeks extremely well-hung, (ie enormous) masculine, clean male for good time and possible friendship. Phone number and explicit photo gets reply. Drawer D305.

GWM, 26, 6'4" 190 lbs, black hair, brown eyes, moustache, good humour and outlook on life with hobbies from music, cooking, looking for possible relationship. From ages 23 to 36. I am straight-acting and -looking. Will answer if you respond. Drawer D312.

A MOST HANDSOME (not conceited) GQ type male seeks new spring and summer friend to chum around with. Garth 922-8484.

RUBBER BOOTS, HEAVY rubber wear, stream-fishing, beer, JO. Beginners or advanced write Box 214, Station M, Toronto, ON M6S 4T3.

ATTRACTIVE MASCULINE MALE, 25 years, 145 lbs, seeks young, masculine male, 18-25 for fun times (blue jeans and black leather jacket type guys turn me on a lot). Drawer D309.

GWM, THEATRE STUDENT, friendship sought. Out, open-minded, aesthetic, romantic teddybears write: R D Murphy, Box 1178, Station F, Toronto, ON M4Y 2T8.

MIDDLE-AGED, WHITE, MATURED male. Want to meet matured, quiet, discreet male for friendship and to put it right to me. No discrimination against age, race, colour or creed. 1-416-699-5038. Phone anytime.

HOT YOUNG MASTER wanted by attractive slave, GWM, 37, 6' 155 lbs, into anything and everything. Beginners OK. No clones. Drawer D391.

DO WE MATCH? Me: 5'8" 140 lbs, 28, good average build, brown hair, blue eyes, moustache, good-looking, sincere, honest, reliable, mature, affectionate, seek long-term relationship after friendship, non-smoker, enjoy the sun, swimming, tennis, outdoors, travel, food and wine, finer things in life. You: late 20s or 30s, average trim build, moustache or beard, hairy, masculine, handsome, considerate, caring, enjoy sex but more so companionship, like bars periodically, professional, stable, non-smoker. Toronto/Niagara please. Photo appreciated, discretion assured. Drawer D393.

ATTRACTIVE, MASCULINE GWM, 34, slim, 5'11" brown hair, clean shaven, visits Toronto regu-

larly, wishes to meet other masculine male, slim, reasonably good-looking for friendship. Ages 25-38. Interests dancing, cards, outdoors, light social drinker. No drugs, S/M, kinky stuff or hustlers, just ordinary guy, neat and clean. This is my first ad and my last. Have been to a few of the gay bars and restaurants but very nervous about relationships there. Sex not the first criterion in relationship. Drawer D396.

GWM, PROFESSIONAL, 29, 5'2" SLIM, considered very attractive, masculine, stable, well endowed, would like to meet same 30-45 to 5'10" for get-togethers, possible relationship. Am greek passive but versatile. Enjoy theatre, good food, good wine. Drawer D399.

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April showers bring May flowers. They also bring an out-of-tune piano because of the humidity change. So have it tuned and be ready for the Songs of Spring

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BONDAGE SLAVE, EARLY 30s, seeks tops (greek/french). You needn't be "attractive" (I'm not), but should be slim (I am). Drawer D401.

JOCKEY SHORTS, FANTASY scenes, JO, hot talk. Male, 30, 6' 155 lbs, seeks horny show-offs into white cotton underwear. Pen pals, photos, phone and in-person. Drawer D390.

OPENLY GAY WRITER, early 30s, seeks compatibles (friends, tricks, etc). Age/looks unimportant. Me: artistic, intelligent, political, anti-bar, honest, slim, masculine (but no cute coverboy!), greek passive/versatile. Bondage OK, but no WS, heavy S/M. Drawer D403.

EUROPEAN HANDSOME YOUNG man, 23, art-class-model type, intelligent and cultured, would like to meet older, heavy-type, masculine male who enjoys to play the active role but the finer things after possible friendship with serious one. 60 Mansfield, Toronto, ON M6J 2B2.

RESPONSIVE GUY, 30s, attractive, 5'11" 155 lbs, looking for butch black or Oriental guys who like hot, hot ass. Michael 485-0071.

VERY ATTRACTIVE, CLEAN male bi-model, 5'11" 35, 160 lbs, brown eyes and hair, very understanding. Wishes to entertain the mature and financially secure. Let me be your plaything for a weekend or evening. Total discretion assured. Write to Ben, drawer D333.

VERY GOOD-LOOKING, WELL-HUNG, hairy-chested guy, 30, 6' 170 lbs, brown/brown, clean-shaven, greek active, would like to meet attractive man under 35 for pleasure. Descriptive letter and photo please. Drawer D324.

DESIRED: MATURE, RESPONSIBLE male, retired or unemployed. Consider saving - being happy sharing house near London with me, 39. Let's be happy and enrich our lives as friends. Drawer D322.

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Nothing but weeds out back? A garden is a cool place to relax and entertain in the summer. It's also a good investment. Spring is the time for a professional start on your garden.

HOT, HUNG, SUBMISSIVE gay male, 38, 6'1" 190 lbs, seeks butch/masters for any fantasy scene. Enjoy denim, jocks, dominance and watersports. Write with photo to Suite 030-240, 61 Front St W, Toronto, ON M5J 1E6.

MASCULINE MALE, 30, sincere, discreet, dominant, seeks young masculine male for friendship and mild discipline. Box 22, Oshawa, ON L1H 7K8.

TALL, ATTRACTIVE, 23-year-old seeks new friends and lovers. Shy at first but I blossom like a rose quickly. I love movies, shopping, music, travel or just staying home watching TV. Into JO, greek active, hot sex. Let's get together and enjoy. Drawer D336.

MALE EXECUTIVE, 39, ATTRACTIVE, masculine, WASP, looking for an intelligent, attractive, masculine male to care about. All replies answered. Jason. Drawer D340.

ORIENTAL! GWM WOULD like to meet you for occasional get-togethers possibly leading to something on a permanent basis. This is a sincere ad so why don't we arrange to meet. Drawer D342.

VERY ATTRACTIVE GWM, 32, 6'1" dark hair/moustache. Masculine, stable, professional, affectionate, caring, would like to meet same. Must have positive outlook on life. Bars should not be your only recreation. Friendship or possible long-term relationship with right person. Drawer D273.

HUNG, ATTRACTIVE BLOND, 27, 5'6" slim build, into JO, greek active, seeks slender guys to 34 with hot ass. Photo if possible. Drawer D243.

MASTER, 32, ATTRACTIVE, seeks attractive, uninhibited slave under 35 for long-term relationship. Photo, phone and descriptive letter. Drawer D293.

Ottawa

PROFESSIONAL, INTELLIGENT, WARM, sincere, mature 26-year-old GWM who knows himself and what he wants, is looking for friendship or relationship. I am interested in someone who is between the ages of 25 to 45, emotionally stable, mature and sincere. I have dark hair, moustache, beard, green eyes, 5'10" 155 lbs, average build. Enjoy outdoors, individual sports, travel and quiet evenings. Lengthy letter describing yourself is required. Photo and phone number discretionary. Drawer D270.

GWM, 5'6" 140 lbs, 42, professional, into competitive winter and summer amateur sport, music, books, cooking, etc seeks intelligent, discreet companion 23 to 45 with similar tastes, Montreal-Toronto corridor, who would consider long-term possibilities. Photo and letter please. Drawer D357.

NEW TO OTTAWA. Young, good-looking, muscular gay, 20s, seeks others with good bodies in teens or 20s for get-togethers. Am discreet and can provide place. Photo required. Drawer D355.

DISCREET MALE, 6' 21, 150 lbs, attractive. Interests: art, business, plants, antiques, countryside, fitness. Looking for a long-term relationship. Promiscuous type need not apply. Drawer D404.

Quebec

GAY WHITE MAN, 34 years, bearded, brown hair, blue eyes, in good shape, seeks proud, masculine, moustached or bearded, collar-length hair, dark, 21 years to 35 years with good body. I am into sensitivity, fantasy play, role-switching, bondage, light S/M. Enjoy getting you to the height of ecstasy. Reply to Tenant, Apt 209, 1550 Panama, Brossard, Quebec or phone 514-672-7003.

Montreal

HUSKY MAN, 23, 6'1" 190 lbs, auburn hair, green eyes, bright, energetic, romantic. Seeks masculine companion for sincere relationship. Photo appreciated. Drawer D253.

Nova Scotia

ROMANTIC CLASSICAL MUSICIAN living in Nova Scotia likes art, theatre, movies, good food, good conversation, would like to meet guys with similar interests for lasting friendship. Drawer D234.

CITY MOUSE EMERGING as rural gay; the closet inhibits — any country gays in Nova Scotia? Any networking? Hazelton, 2125 Brunswick, Halifax, NS B3K 2Y4.

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Georgetown

SHARE APARTMENT WITH white male over thirty under fifty must be discreet. Quiet residence. Georgetown, ON. Send particulars. Drawer D353.

Toronto

APARTMENT TO SHARE. Gay male professional looking for a second gay male businessman or professional to share beautifully furnished, large apartment at St Clair and Yonge, next to subway, close to downtown. Own bedroom, two bathrooms. Rent reasonable. Share cost of housekeeper. Available March 1 or April 1. David 962-0884.

GAY MALE, 29, ARRIVING Toronto in late June to do post-grad work at U of T seeks accommodation: very small flat or shared house, own room, with gay people. Non-smoker. Drawer D352.

ROSEDALE FLAT TO SHARE. Male professional in his 30s seeks same to share 2-bedroom flat. Rent includes your own partial washroom, cable TV, and free use of laundry facilities. Other features: air conditioning, dishwasher, cleaning woman, use of screened verandah. On a quiet street, 3 minutes away from subway. Call 920-7513 from 11 am to 10 pm.

YOUNG CLEAN-LIVING STUDENT seeks reasonable accommodation in downtown area from May to September. Drawer D381.

CABBAGETOWN. RENOVATED 1-BEDROOM basement, carpeted, full kitchen, ample closets, queen bed, cable and TV, fully furnished. Single or couple. \$490 first and last. 924-0863.

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GAY ROOMMATE MATCHING service. Discreet and confidential. 12 noon - 8 pm. Monday - Saturday. Roommate Selectors, 977-0774.

TOWNHOUSE TO SHARE, central, own room, partly furnished. Offered by gay father, part-time custody of one child. Non-smoker. Short-term arrangements considered. Available May 1. \$265. Tom 967-0430.

RIVERDALE. SHARE RENOVATED house and garden with one other male for June, July, August. Own bedroom. Half block to Queen streetcar. \$235/month negotiable. 466-0772.

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INTERNATIONAL DESIGNER HAS 2 1-bedroom condominium apartments downtown for sale. Can be duplexed or sold individually. Prepared to provide design background. Some carpeting, and window blinds to suit. Call 961-6211, 9 - 5:30.

BERKELEY/SHUTER AREA. \$66,900 forced sale. Renovated six-room house. Backyard. Parking. Assumable mortgage \$34,000. 368-1069.

SEEKING YOUNG LESBIAN, stable but zany, for pleasant, south Riverdale, mixed gay house for May 1 or sooner. \$275/month plus food. 461-9188.

Oshawa

MALE, 27, CLEAN, QUIET, non-smoker, college grad seeks small apartment or shared accommodation from June 1. Durham College area preferred. Drawer D392.

Travel

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FREE. ONE OR two week vacation in Maritimes June, July, or August. GWM, youthful 60, will provide transportation and expenses from Montreal or Maritime area for clean-shaven GM under 35. Photo required (returned). All answered. Write Eric, Drawer D346.

BEGIN YOUR VACATION in Brighton, England's gay summer resort. Only twenty minutes Gatwick, one hour London. A warm welcome awaits with Buddies Hotel, 8 Pool Valley, Brighton. (0273) 727689. Booking facilities available for your further travel needs.

PROVINCETOWN. FREE DIRECTORY for gay tourists. Write PBG, Box 421P, Provincetown, MA 02657, USA.

GWM, 33, 5'6" 155 lbs, seeking a travelling companion to Ottawa, June 10 - 18. Prefer a young male, 21-30 who's easy-going and has a sense of humour (male must be blue-jean type and well-built). Going by airline. Please reply soon. Drawer D395.

MONTERRAT, W I. Come and enjoy our unspoiled island. Loblolly Villa offers simple luxury, overlooking the Caribbean Sea. Minutes from the beach and all other activities, we offer moderately priced rooms, pool, and tantalizing meals. Call or write: Loblolly Villa, c/o Paul Lavoie, 438 College Av W, Guelph, ON N1G 1J5. Tel: 1-519-824-8775.

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continued on page 45

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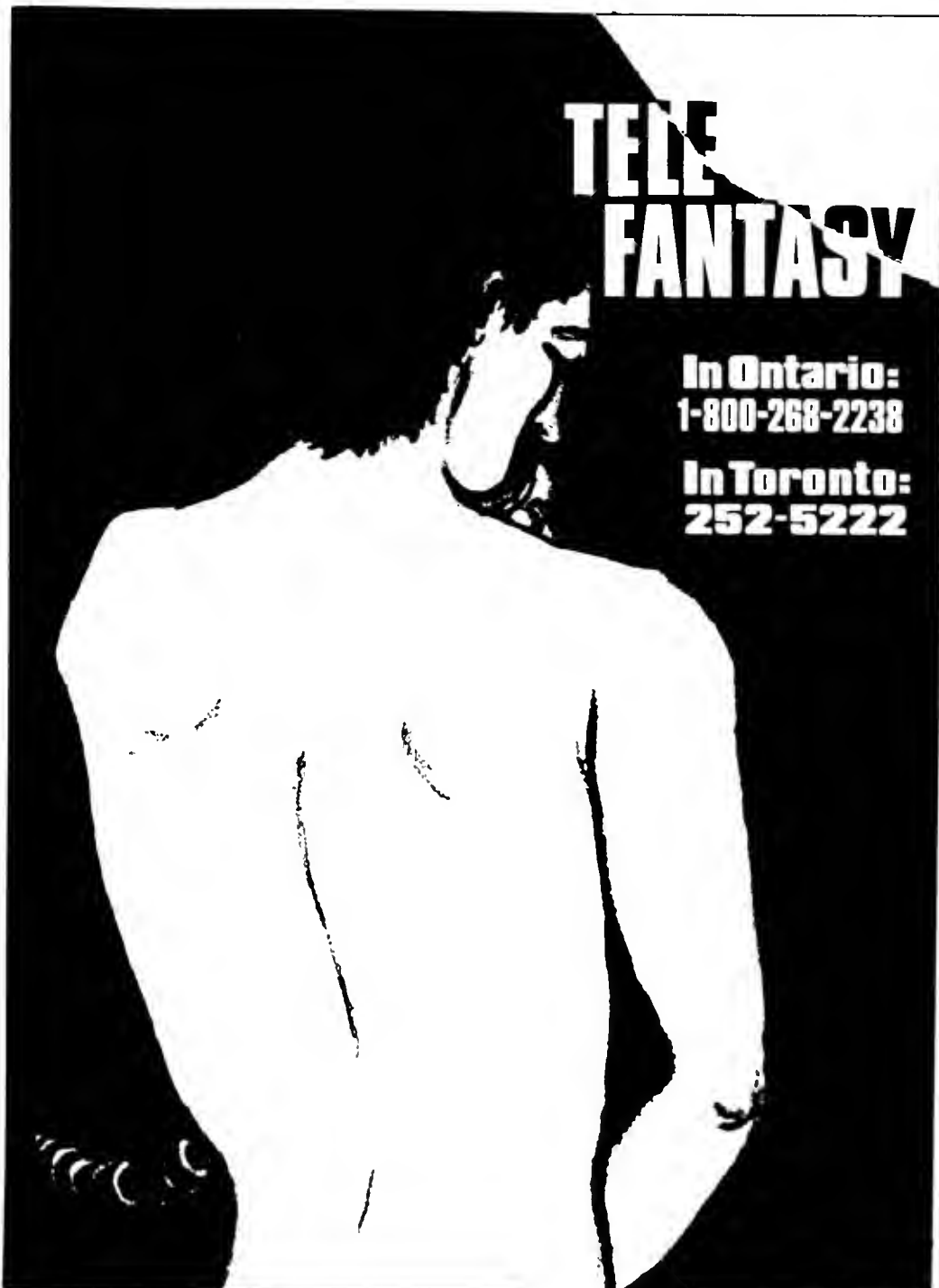
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NATIONAL/BINATIONAL

- Alcoholics Anonymous. International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York, NY 10014
- Atlantic Lesbian and Gay Association/Association des lesbiennes et des gales de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- Canadian Gay Archives, Box 639, Stn A, Toronto, ON M5W 1G2 (416) 977-6320.
- Dignity/Canada/Dignite, Box 1912, Winnipeg, MB R3C 3R2 (204) 772-4322
- Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton, ON LBN 3C8 (416) 529-7884. Central: Box 2666, Winnipeg, MB R3C 4B3. SW Ontario, Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5. 576-5248
- Integrity (Gay Anglicans and their Friends), Canadian regional representative, c/o Integrity/Edmonton
- International Gay Association. Secretariat, c/o CHLR, Box 931, Dublin 4, Ireland. International Lesbian Information Secretariat, NVIH-COC, Frederiksplein 14, 1017 XM, Amsterdam, Netherlands, ph. 234596/231192. International Co-ordination & Information Centre on Religion, Box 1, Cork, Ireland, ph. 021-505394
- Ligo de Samseksamaj Geesperantistoj, gay Esperanto organization, 100 Clerar Ave, Ottawa, ON K1Z 7P2
- New Democratic Party Gay Caucus, Box 792, Stn F, Toronto, ON M4Y 2N7
- Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6
- Women's Archives, Box 928, Stn D, Toronto, ON M4T 2P1

BRITISH COLUMBIA

Provincial

- Gays and Lesbians in the United Church in BC, Box 46586, Stn G, Vancouver V6R 4G8 (604) 734-5355. Support group and educational resources
- Rural Lesbian Association, RR 1, Ruskin, BC V0N 1R0

Kamloops

- Thompson Area Gay Group. Box 3343, V2C 6B9 welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship

Kelowna

- Okanagan Gay Organization. Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre

Port Hardy

- North Island Gay and Lesbian Support and Information Group, PO Box 482, V0N 2P0

Prince Rupert

- Gay People of Prince Rupert. Box 881, V8J 3Y1 (604) 624-4982 (eve)

Revelstoke

- Lothlanen. Box 2054, V0E 2S0. Info, friendship, hospitality

Terrace

- Northern Lesbians. RR 2, Box 50, Usx Store, V8G 3Z9

Vancouver

- Alcoholics Anonymous (Gay). 733-4590 (men), 929-2585 (women)
- Archives Collective. Box 3130, MPO, V6B 3A6
- Bisexual Women's Group. Monthly meetings. Write Crystal, 3085 Charles St, V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090
- Coming Out (Gay Radio), c/o Vancouver Cooperative Radio. 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.

- Congregation Sha'ar Hayam, Jewish gay synagogue, Box 69406, V5K 4W6, (604) 255-1076
- Daughters Unlimited, Joyce (604) 251-6090, or Elisa, Doris or Christine (604) 254-7044. (Plans to open a women's club.)
- Dignity/Vancouver, Box 3016, V6B 3X5, (604) 684-7810
- Gay and Lesbian Caucus of the BC NDP, (604) 669-5434
- Gayblevision, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7, (604) 689-5661.
- Gay/Lesbian Law Association, Faculty of Law, University of British Columbia, Vancouver.
- Gay and Lesbian People of Simon Fraser University, c/o SFU Student Society, Simon Fraser University, Burnaby V5A 1S6, (604) 291-3181 or 291-4539.
- Gay Festival Society, Box 34397, Stn D, V6J 4P3, (604) 687-7129
- Gay/Lesbian Law Association, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5, (604) 228-4638
- Gay Rights Union, Box 3130, MPO, V6B 3X6, (604) 731-9605.
- Gays and Lesbians of UBC, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5, (604) 228-4638. Meets Thurs at 12:30 pm (see "The Ubysey" for room).
- Integrity: Gay Anglicans and their Friends, Box 34161, Stn D, V6J 4N1, (604) 873-2925.
- Knights of Malta, Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.
- Lambda (Gay Al-Anon). Joe at (604) 689-7681 or Mike at 327-8423
- Legal Advice Clinic, 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.
- Lesbian and Feminist Mothers' Political Action Group, Box 65804, Stn F, V5N 5L3, (604) 251-6090.
- Lesbian and Gay Health Sciences Association, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- Lesbian Drop-In, 322 W Hastings, every Wed, 7:30 pm, (604) 684-0523
- Lesbian Information Line, (604) 734-1016. Thurs, Sun, 7-10 pm.
- Lesbian Mothers' Defense Fund, c/o 1146 Commercial Dr, V5L 3X2, (604) 251-5034. Potluck brunches last Sun of month
- The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4 102.7 MHz FM, Thurs, 7:30 pm.
- Metropolitan Community Church, Box 5178, V6B 4B2, (604) 681-8525. Services Sun, 7:30 pm, at 1811 West 16th Ave (at Burrard)
- Parents and Friends of Gays, (604) 987-6027 or 988-7786.
- Rights of Lesbians, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6
- Rob Joyce Legal Defense Fund, c/o Gay Rights Union
- SEARCH, c/o VGCC. Info and counselling, (604) 689-1039, 7-10 pm
- Sherwood Forest, non-profit gay introduction service, (604) 251-2789
- Vancouver VO Clinic, Rm 100, 828 W 10th Ave (near Gen Hosp) (604) 874-2331, Ext 220
- Vancouver Gay Community Centre, 1244 Seymour St; Box 2259, MPO, V6B 3W2, (604) 684-6869. Services, programs, magazine.
- Vancouver Men's Chorus, Box 48383, Bentall Centre, V7X 1A1. Ron at (604) 985-5808 or Larry at (604) 669-6249
- Women in Focus, 204-456 W Broadway, V5Y 1R3 (604) 872-2250
- Young Gay People, c/o SEARCH
- Younger Lesbian Drop-In every Tues, 7-9 pm, at Women's Bookstore, 322 W Hastings
- Zodiac Fraternal Society, Box 33872, Stn D, V6J 4L6

Vernon

- To contact the local group, write RR 6, Site 17, Comp 19, V1T 6Y5

Victoria

- Alcoholics Anonymous (Gay). (604) 383-9862
- Feminist Lesbian Action Group, Box 1604, Stn E, V8W 2X7
- Gay Men's Group, 2612 Victor St, V8R 1N3, (604) 595-6782

- The Island Gay Community Centre Society, 1318 Balmoral Rd, V8R 1L7. Gay Café at 1923 Fernwood every Thurs till midnight, and bowling, self-defence classes, volleyball and swimming.
- Need (Victoria Crisis Line), (604) 383-6323, 24 hrs. Some gay info available.
- University of Victoria Gay Focus Club, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- Womyn's Coffee House, 1923 Fernwood. Every Wed evening.

ALBERTA

Provincial

- Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton T5J 2P2.

Calgary

- Camp 181 Association, Box 965, Stn T, T2H 2H4. Dances, campouts, sports and other activities for lesbians and gays.
- Calgary Lambda Centre Society, Box 357, Stn M, T2P 2H9.
- Calgary Gay Fathers, Contact GIRC for info.
- Dignity/Calgary, Box 1492, Stn T, T2H 2H7.
- Frontrunners Group (gay AA). Box 181, Stn M, T2P 2M7.
- Gay Fathers. Info: contact GIRC. Potluck first Sun of the month.
- Gay Information and Resources Calgary, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9, (403) 234-8973. Info and counselling Mon-Fri, 7-10 pm. Dances, discussion groups, newsletter, gay rights action. Write: Box 2715, Stn M, T2P 3C1.
- Gay Leisure Link. Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.
- Gay Political Action Committee, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.
- Imperial Court of the Chinook Arch, (403) 282-6393. Entertainment and social events.
- Integrity (Gay Anglicans and their Friends), c/o Box 34, Stn G, T3A 2G1
- Lambda Centre, community centre project. Box 357, Stn M, T2P 2H9
- Lesbian Information Line, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.
- Lesbian Mothers, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month
- Lesbian Outreach and Support Team, Box 6093, Stn A, T2H 2L4, (403) 281-2895.
- Lesbians and Gays at University of Calgary, Students Club, MacEwan Hall, U of Calgary, T2N 1N4.
- Metropolitan Community Church, 204-16 Ave, NW, T2M 0H4, (403) 277-4004. Services Sun 11:30 am and 7 pm at above address
- Right To Privacy Committee, Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.
- Womyn's Collective, (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL

Edmonton

- Dignity Edmonton Dignité, Box 53, T5B 2B7
- Edmonton Roughnecks Recreation Association, c/o GATE. Volleyball, softball, gymnastics
- Gay Alliance Toward Equality, Box 1852, T5J 2P2. Office: 10173-104 St, (403) 424-8361. Info and counselling, Mon-Sat, 710 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library
- Gay Fathers & Lesbian Mothers. For info call (403) 424-8361
- Inter/Ed, Box 126, 9820-104 St, T5K 0Z1, (403) 421-7629 (Jim)
- Integrity (Gay Anglicans and Their Friends), c/o 12G, 9820-104 St, T5K 0Z1, (403) 421-7629
- Metropolitan Community Church of Edmonton, Box 1312, T5J 2M8, (403) 482-4213. Worship Sun at 7:30 pm, Unitarian Church, 12530-110 Ave
- Privacy Defence Committee, c/o Box 1852, T5J 2P2

- Womanspace, No 7, 8406-104 St, T6E 4G2, (403) 433-3559 (Jeanne). Social & recreational group for lesbians.

Red Deer

- Gay Association of Red Deer, Box 356, T4N 5E9.

SASKATCHEWAN

Provincial

- Affirm/Saskatchewan, lesbians and gays in the United Church, 422 Smallwood Cres, Saskatoon, S7L 4S4.
- Dignity/Saskatchewan (gay Catholics and friends), Box 3181, Regina S4P 3G7.
- Gay Rights Subcommittee, Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon, S7K 1L5 (306) 244-1933.
- West Central Gays, Box 7508, Saskatoon, SK 27K 4L4.

Prince Albert

- Prince Albert Gay Community Centre (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm - 2 am.

Regina

- Rumours (gay community centre), 2069 Broad St (back entrance), (306) 522-7343.
- Regina Women's Community and Rape Crisis Centre. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

- Gay & Lesbian Support Services, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- Gay/Lesbian Community Centre, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- Gayline, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
- Lutherans Concerned, Box 8187, S7K 6C5.
- Stubble Jumper Press, 21-303 Queen St, S7K 0M1.

MANITOBA

Provincial

- Manitoba Gay Coalition, Box 27, UMSU, University of Manitoba, Winnipeg R3T 2N2. (204) 269-8678

Brandon

- Gay Friends of Brandon, Box 492, R7A 5Z4. (204) 727-4046.

Portage-la-Prairie

- 8i-Women's Support Group, Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

- Gay Friends of Thompson, Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

Winnipeg

- Affirm: Gays and Lesbians of the United Church. 453-3984 (Eric) or 452-2853 (Oave).
- Council on Homosexuality and Religion, Box 1912, R3C 3R2. (204) 269-8678, 772-8215. Worship, counselling, library.
- Dignity/Winnipeg, Box 1912, R3C 3R2.
- Gay AA New Freedom Group, Box 2481, or contact through Manitoba Central Office, (204) 233-3508.
- Gay AlAnon Group. Info: Gays for Equality.
- Gay Community Centre, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day at 5:30 pm, Sun at 1 pm. Fully licensed.
- Gay Parents, c/o Gays for Equality.
- Gays for Equality, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Offices at Community Centre and U of M (Rm 102S, Univ Centre). Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
- Lesbian Drop-In, Thurs, 7-10 pm at 730 Alexander Ave. Entertainment & coffee.
- Lesbian Line, (204) 774-0007, Thurs, 7:30-10 pm.
- Mutual Friendship Society, Inc, Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
- Oscar Wilde Memorial Society, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- Project Lambda, Inc, gay community services, Box 3911, Stn B, R2W 5H9. (204) 942-1983.
- Winnipeg Gay Media Collective, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Produces "Coming Out," weekly half-hour cable cast (Thurs, 11 pm, Channel 13W).
- Winnipeg Gay Youth, c/o GFE.
- University of Winnipeg Gay Students Association. Info: (204) 269-8678
- Yourself, Box 2790, R3C 3R5. For bisexual men and women.

ONTARIO

Provincial

- Coalition for Gay Rights in Ontario, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

Cambridge

- Want to start a group? Please write Box 1496, N1R 7G7.

Ear Falls/Red Lake Area

- Ear Falls Gays, Box 487, Ear Falls, P0V 1T0. (807) 222-2185

Georgetown

- Georgetown Gay Friends, Box 223, L7G 4T1. (416) 877-0228.
- Homophiles of Halton Hills, 35 Lynden Circle, L7G 4Y7 (416) 877-5524. Drop-ins every Wed.

Guelph

- Guelph Gay Equality, Box 773, N1H 6L8. Gayline. (519) 836-4550, 24 hrs.

Hamilton

- Alcoholics Anonymous (Gay), meets Sat at 8 pm at 15 Queen St S (side entrance)
- Gay Archives/History Project for Hamilton-Wentworth. (416) 639-6050. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979.

- ☐**Gay Fathers of Hamilton.** Support, advice. Meets twice a month. Call Gayline for info.
- ☐**Gayline Hamilton**, info on all groups and activities, peer counsel-ling. (416) 523-7055 Wed-Fri, 7-11 pm.
- ☐**Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month.
- ☐**Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.
- ☐**Address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5.
- ☐**Metropolitan Community Church**, Box 344, Stn A, L8N 3C8. Service every Sun., 2:30 pm, 2nd floor sanctuary, First Place, 350 King St E.

Kingston

- ☐**Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances.
- ☐**Sappho-Wilde House**, 1 Aberdeen St, K7L 3M9. Gay and lesbian co-op, provides space for artistic, social and political activities.

Kitchener/Waterloo

- ☐**Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
- ☐**Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
- ☐**Guys of Wilfrid Laurier University**, c/o GLOW.
- ☐**1/2 & 1/2 Club**, 223 1/2 King St (enter from Halls Lane). (519) 742-9987. Private disco club, licensed. Thurs-Sat, 8 pm-3 am.
- ☐**International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.
- ☐**Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
- ☐**Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
- ☐**Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

- ☐**Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
- ☐**Gayline**, (519) 679-6423. Info 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- ☐**Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm -1:30 am.
- ☐**Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

- ☐**GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- ☐**Gayline West**, (416) 453-GGCO. Peer counselling.
- ☐**Parents of Gays Mississauga**, c/o Anne Rutledge, 3323 Kings Mastings Cres. L5L 1G5. (416) 820-5130.

Niagara Region

- ☐**Gayline**, (416) 354-3173.
- ☐**Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.
- ☐**Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

- ☐**Caring Homosexuals Association of North Bay**, Box 649, Callander POH 1H0. (705) 472-0909.

Ottawa

- ☐**Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- ☐**Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
- ☐**Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs. lesbian drop-in, 8 pm; Fri: social, 7:30 - 1 am; Sat: women's night, 7:30 pm - 1 am; Sun: AA Live & Let Live group, 8 pm. Gay-line: (613) 238-1717 Mon-Fri 7:30 -10:30 pm, recording other times. Office: (613) 233-0152.
- ☐**Gay Youth Ottawa/Hull/Jounesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.
- ☐**Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.
- ☐**Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastey Street, K1N 6N5.
- ☐**Live and Let Live Group** for gay alcoholics. Contact GO.
- ☐**Metropolitan Community Church**, Box 2979, Stn D, K1P 5W9 (613) 232-0241.
- ☐**Parents of Gays**, Box 9094, K1G 3T8.

Peterborough

- ☐**Gays and Lesbians at Trent and Peterborough**, 262 Rubidge St, K9J 3P2. (705) 742-6229. Office hours: 7:30-10 pm, Tues-Thurs. Gay Alcoholics Anonymous meets (closed group) Tues at 2 pm

Thunder Bay

- ☐**Northern Women's Centre**, 316 Bay St, P7B 1S1 (807) 345-7802.
- ☐**Gays of Thunder Bay**, Box 2155, P7B 5EB (807) 345-8011. Wed and Fri 7:30-9:30 pm. Recording other times. Meets Tues Dances held monthly.

Toronto

For information on groups in Toronto, check **Out In The City**

Windsor

- ☐**Gay/Lesbian Information Line**, Box 7002, Sandwich Postal Stn, N9C 3YC (519) 973-4951
- ☐**Integrity**, (gay/lesbian Anglicans), c/o Box 7002, Sandwich Postal Stn, N9C 3Y6 (519) 973-4951.
- ☐**Lesbian and Gay Students on Campus**, c/o Students' Activities Council, U of Windsor (519) 973-4951 Rap sessions weekly
- ☐**Lesbian/Gay Youth Group**, c/o Box 7002, Sandwich Postal Stn, N9C 3V6 (519) 973-4951

QUEBEC

Charlevoix

- ☐**Association pour les droits des gais de Charlevoix**, CP 724, Clermont, G0T 1C0. (418) 439-2080.

Hull

- ☐**Association gaie de l'ouest québécois**, CP 1215, succ B, J8X 3X7. (819) 778-1737

Lennoxville

- ☐**Gay Students' Alliance**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7. (819) 563-2230.

Montreal

- ☐**Affirmer**, CP 471, succ La Cité, H2N 2N9. Gays in the United Church.
- ☐**Aide aux transsexuels due Québec**, CP 363, succ C, H2J 4K3. (514) 521-9302.
- ☐**Aime-toi (AA)**, 6518, rue St-Vallier, H2S 2P7. (514) 524-5821. For gay and lesbian alcoholics.
- ☐**Alpha Kira Fraternity**, c/o Gay Info.
- ☐**Alternatives**, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.
- ☐**Association communautaire homosexuelle de l'Université de Montréal**, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).
- ☐**Association pour les droits des gais et lesbiennes du Québec (ADGLO)**, CP 36, succ C, H2L 4J7. Bureau: 263 est rue Ste-Catherine. (514) 843-8671. Mon-Fri, 7:30-10 pm, Fri, 1-4 pm.
- ☐**Association pour les bonnes gens sourdes**, CP 764, succ R, H2J 3M4.
- ☐**Atelier de théâtre gai**, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).
- ☐**The Capables**, Box 966, succ H, H3G 2M9. (514) 486-4404. Support group for bisexual men.
- ☐**Le Collectif du triangle rose**, c/o Librairie l'Androgyne.
- ☐**Comité d'auto-défense gai**, c/o ADGLO.
- ☐**Comité gai-e du Cégep du Vieux-Montreal**, 255 est, Ontario, H2X 3M8. Mon, 6 pm.
- ☐**Comité de soutien aux accusés de Truxx**, a/s Librane L'Androgyne (see below).
- ☐**Communauté homophile chrétienne**, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.
- ☐**Contact-t-nous**, (514) 861-6753. Venereal disease treatment.
- ☐**Côte à Côte**, gay couples group. c/o Gay Info.
- ☐**Côte à Côte**, Radio centre-ville CINO (102.3 FM). (514) 288-1601. Mon, 4 pm.
- ☐**Dignity Montréal Dignité**, Centre Newman , 3484 rue Peel, H3A 1W8. (514) 392-6711. For gay catholics.
- ☐**Dignity/Dignité Groupe Cartierville**, (514) 336-4163 (Jean-François).
- ☐**Éditions Heureux**, CP 245, succ N, H2X 3M4.
- ☐**Eglise Communautaire de Montréal, Montreal Community Church**, CP 610, succ NDG, H4A 3R1. (514) 489-7845.
- ☐**Fédération canadienne des transsexuels pour le Québec**, 16 rue Viau, Vaudreuil J7V 1A7.
- ☐**Femmes gais de McGill**, 3480, rue McTavish, H3A 1X9. (514) 392-8920.
- ☐**Gai-écoute (hommes)**, (514) 843-5652. Wed-Sat, 7-11 pm.
- ☐**Gay Fathers of Montreal**, c/o Gay Info.
- ☐**Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.
- ☐**Gay Info**, CP 1164, succ H, H3G 2N1. (514) 486-4404, Thurs-Fri, 7-11 pm. Recorded message other times.
- ☐**Gayline**, c/o Gay Social Services Project, 5 rue, Weredale Park, Westmount, H3Z 1Y5. (514) 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.
- ☐**Gay People of McGill**, 3480 rue McTavish, local 411, H3A 1X9. (514) 392-8912. Meets Thurs at 7:30 in rm 425/26.
- ☐**Gay Social Services Project**, 5 rue Weredale Pk, Westmount H3Z 1Y5. (514) 937-9581.
- ☐**Le Godland (AA)**, 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.
- ☐**Groupe de discussion pour lesbiennes**, 5 Weredale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).
- ☐**Groupe pour lesbiennes alcooliques (AA)**, 6517 rue St-Dennis.
- ☐**Integrity: Gay Anglicans and their friends**, Box 562, Verdun H4G 3E4. (514) 766-9623.
- ☐**Jeunesse Lambda Youth**, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.
- ☐**Lesbian and Gay Friends of Concordia**, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8 (514) 879-8406. Office. room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.
- ☐**Lesbiennes à l'écoute**, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.
- ☐**Librairie l'Androgyne**, 3642 boul St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.
- ☐**Ligue Lambda Inc**, CP 701, succ N, H2X 2N2. (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group.
- ☐**Naches (gay and lesbian Jews)**, CP 298, succ H, H3G 2K8. (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.
- ☐**Parallèles Lesbiennes et Gais**, radio CIBL (104.5 FM). (514) 526-1489.
- ☐**Parents de gai(e)s/Parents of Gays**, c/o Gay Info.
- ☐**Priape**, 1661 est Ste-Catherine, H2L 2J5. (514) 521-8451.
- ☐**Productions 88**, CP 188, succ C, H2L 4K1.
- ☐**Rencantres Gais**, Éditions Heureux Enr, CP 245, succ N, H2X 3M4.
- ☐**La Rumeur des Berdaches**, radio programme, Mon 20h, CIBL -ml, 104.5. CP 36, succ C, H2L 4J7 (514) 843-8671 or 526-1489
- ☐**Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie**, 5 Weredale Park, Westmount, H3Z 1Y5 (514) 937-9581 (Joanne Stitt)
- ☐**Survivors**, c/o Gay Info. English gay group for problem drinkers.
- ☐**Travesties à Montréal**, support for transvostites c/o Gay Info.
- ☐**United Church Gays and Lesbians in Québec/Les Gais et Les-biennes de l'Eglise Unie au Québec**, c/o United Theological Col-lege, 3521 University St, H3A 2A9 (514) 392-6711
- ☐**Vivre Gai(e) (AA)**, St Jean Anglican Church, 110 est, Ste Cather-ine, H2X 1Z6 (514) 733-0757

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- ☐**Centre homophile d'aide et de libération**, 175 Prince-Édouard, G1R 4M8 (418) 523-4997
- ☐**Groupe gai de l'Université Laval/Groupe des femmes gais de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4

- ☐**Groupe Unigai Inc**, CP 152, succ Haute-Ville G1R 4P3. Social and cultural activities for men and woman. (418) 522-2555.
- ☐**L'Heure Gaie**, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.
- ☐**Ligue Mardi-Gai**, (418) 529-6973 (Jean Claude Roy)
- ☐**Télégai**, (418) 522-2555 Gay info, Mon-Fri, 7-11 pm Recorded message other times

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- ☐**L'Association communautaire gaie de l'Estrie**, CP 1374, J1H 5L9.

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- ☐**Fredericton Lesbians and Gays**, Box 1556, Stn A, E38 5G2. (506) 457-2156 Meets 2nd Wed of month.

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- ☐**The Alternate Bookshop**, 1588 Barrington St, 2nd floor. Mailing address: Box 276, Stn M, B3J 2N7. (902) 423-3830 or 422-4545
- ☐**Gay Alliance for Equality Inc**, Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.
- ☐**Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada**, Box 3611, South Stn, B3J 3K6.
- ☐**Gayline**, (902) 429-6969, Mon-Wed, 7-9 pm, Thurs-Sat, 7-10 pm. Info, referrals and peer counselling Operated by GAE.
- ☐**Gay Youth Society of Halifax**. Info: Gayline or 422-4545 (Mon).
- ☐**Lesbian Drop-In**, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.
- ☐**Live and Let Live Group**, for gay alcoholics. Phone or write GAE.
- ☐**Sparrow**, (gay and lesbian Christians and friends), c/o Hope Cottage, 2435 Brunswick St, B3K 2Z4. Meets Sun at 8 pm, 2435 Brunswick St. Coffeehouse Sun at The Turret, 9 pm-1 am. (902) 429-7968.
- ☐**The Turret Gay Community Centre**, 1588 Barrington St. (902) 423-6814. Write: Box 3611, Halifax South Postal Stn, B3J 3K6.

NEWFOUNDLAND

Provincial

- ☐**Gay Association in Newfoundland**, Box 1364, Stn C, St John's, A1C 5N5.

PUBLICATIONS

- ☐**Action! Right to Privacy Committee**, 730 Bathurst St, M5S 2R4.
- ☐**Le Berdache**, CP 36, Succ C, Montréal, PQ H2L 4J7. (514) 843-8671.
- ☐**The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 977-6320.
- ☐**CHANB Bulletin**, Box 649, Callander, ON P0H 1H0.
- ☐**Circuit**, 1-134 Carlton St, Toronto, ON M5A 2K1. 922-087B (editorial), 964-1957 (business).
- ☐**Communiqué**, Box 990, Caribou, Maine 04736, USA.
- ☐**FLAGMAG**, Box 1556, Stn A, Fredericton, NB E3B 5G2.
- ☐**Flagrant**, Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist.
- ☐**The Gay Gleaner**, Box 1852, Edmonton, AB T5J 2P2.
- ☐**Gay Information Calgary**, No 317, 223 - 12 Ave, SW, Calgary, AB T2R 0G9.
- ☐**Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5
- ☐**Gay Phoenix**, Box 44, Stn B, Hamilton, ON L8L 7T5. (416) 639-6050.
- ☐**GAZE**, Gay/Lesbian Community Centre, Box 1662, Saskatoon, S7R 3B8.
- ☐**IGEM Journal**, Box 62, Brampton, ON L6V 2K7
- ☐**GLOW Newsletter**, c/o Federation of Students, U of Waterloo, Waterloo, ON N2L 3G1
- ☐**GO Info**, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9
- ☐**Guelph Gay Equality Newsletter**, Box 773, Guelph, ON N1H 6L8
- ☐**HALO Newsletter**, 649 Colborne Street, London, ON N6A 3Z2
- ☐**International Justice Monthly**, c/o RR 4, Harrow, ON N0R 1G0
- ☐**Lesbian/Lesbienne**, Box 70, Stn F, Toronto, ON M4Y 2L4
- ☐**Making Waves: An Atlantic Quarterly for Lesbians and Gay Men**, Box B953, Station A, Halifax, NS B3K 5M6
- ☐**La Mensuelle ça s'attrape!!**, a lesbian monthly. CP 771, Succ C, Montreal, PQ H2L 4L6.
- ☐**Network Victoria**, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4 (902) 381-2225.
- ☐**The Radical Reviewer** (lesbian/feminist literary tabloid), Box 24953, Stn C, Vancouver, BC. V5T 4E3
- ☐**Renccontres Gais**, Editions Heureux Enr, CP 245, Succ N, Montréal, QB H2X 3M4
- ☐**Sortie**, CP 232, Succ C, Montreal, PQ H2L 4K1
- ☐**Thompson Area Gay Group Newsletter**, Box 3343, Kamloops, BC V2C 6B9
- ☐**Thunder Gay**, c/o Box 2155, Thunder Bay, ON
- ☐**VGCC News**, Vancouver Gay Community Centre Society, Box 2259, MPO, Vancouver, BC V6B 3W2 (604) 253-125B

Is your group listed?

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Network, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9.

continued from page 43

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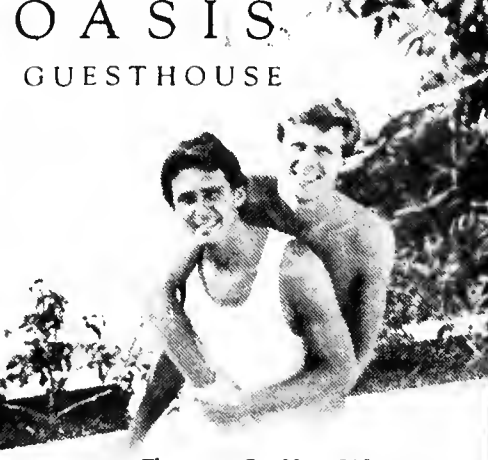
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Merv Walker on the hidden conflicts and confidences of gay male couples

New cloaks of many colours

"Do you find that one of you usually initiates sex, and if the other one tries to, nothing happens?" Larry asked. I was a little taken aback. It was the first time he and I had been alone together since Tom and I had met him and his lover Don. This was getting personal at breakneck speed.

"Yes," I said, "and I don't understand it." His face lit up with a smile and he said, "I knew it, I could just tell that you two were going through a lot of the same problems that we've been having."

We talked then, for an hour or so, comparing notes, couching our questions in ambiguous terms at first, but gradually becoming more at ease.

It was a precious hour of what our mothers would have called "girl talk," complete with a certain amount of bitching about "the old man." Those labels are not meant to demean the experience. It was a rare one. Of course we didn't find any answers. What we found was a lot of experiences in common, a sympathetic ear, a release for some of the pent-up frustrations that living in a gay couple can create.

I have had such talks before. Well, maybe twice in ten years. But Larry, during seven years of living with Don, never had.

"We meet couples and are friends for a while," he said, "and they come over and play cards, have dinner, watch TV. There's lots of laughter and small talk and it's fine, it's fun. But then all of a sudden the couple will break up and they disappear from our lives and we never even knew what was going on inside of their relationship. If you make any attempt to talk about relationships, to confide in other couples or to share experiences, offer advice, they back off. You'd think nobody had any problems!"

Ain't it the truth!

Gay liberation made it possible for gay couples to be visible. But the affairs are still cloaked. Today's cloaks have bright colours; those of us in couples present a shining front to our fellows. "Nothing wrong here."

My lover sometimes says, "Look around. The beautiful, hot, happy gay men you see are all in relationships." That's one view, and that's one of the reasons we put on a happy front, whatever may be happening between us. There is a community obligation to sustain the view that those of us in couples are the happiest of gay men.

At the other end of the spectrum is the view that we are somehow not entirely out of the closet. After all, we are not out tasting the delights of the bars, baths and backrooms. (At least not visibly so.) When gay liberationists defend promiscuity, as we should of course, we often incidentally take swipes at couples. Since couples, at first glance, look like imitation marriages, they do make awfully tempting targets.

The fact is that gay liberation has very rarely gone beyond that first glance. You can easily get the impression from reading gay magazines that gay couples stopped changing in 1959. That is nonsense.

Toward the end of our tête-à-tête, Larry said, "You know, I wish the newspaper you work for had an advice column, sort of a gay Ann Landers."

Good lord, I thought, of all the things the gay world could use, the one thing we can definitely do without is Ann Landers. "Yeah," I said after a pause, "but who would you trust to advise you? We're all making this up as we go along."

That is the heart of the matter — we are making it up as we go along. We are not aping straight marriage. And couple by couple, we are going it alone. We are synthesizing our relationships out of bits of whatever we can find — insights from gay, women's and men's liberation, observations of older gay couples we have admired and, yes, even memories of good things in our parents' and grandparents' lives.

You work with what's at hand. One thing that is generally not at hand is any kind of information about how other modern gay couples are doing things.

A newly published "handbook for the gay male" called *Coming Out Right* says "Today's generation of gay men may contribute a variety of tested man-to-man relationships as a legacy to the future." I laughed out loud when I read that. Sure, I thought, we'll just bring up our kids right. How is this rich legacy to be passed on when gay couples don't talk to each other, share their experiences and their experiments?

Obviously there are barriers between couples that prevent the kind of intimate exchange that would be of real value. Partly it's because we view ourselves as a new generation of couples. We don't nag each other in private, we don't bitch about our partners behind their backs, we don't claw each other's eyes out in public. And that's a positive development. But it's made our relationships into closed books. Those of us in couples don't seem to have any real access to

each other.

So where do you turn when you're busy being a good lover and swallowing the grievances that seem too petty to bring up with your lover?

One answer could be the gay press. A gay Ann Landers then? I don't think so. I'm not interested in having someone tell me what to do. But I sure would like to know how other couples are doing it.

I think Larry hit on the idea of an advice column precisely because such things deal with the picayune and the mundane, the little things that, without our even knowing it, can be expressions of much larger problems.

What we have seen about couples in the gay press has generally been the grosser details, such as the several possible patterns of dealing with sex outside of the relationship.

What we haven't seen is: "My lover is moving up in the business world very fast now, and sometimes he makes me feel that I am not doing anything with my life. In fact, I have been at the same job for a long time and there is something I would rather be doing. But to do it I will need his support, both emotional and financial. He's not very encouraging about my plans. What can I do?"

Or: "We're thinking of buying a condo, but my lover has no credit rating at all. I don't mind borrowing the money but I know it will bother him if 'our' house is in my name. I know it's on his mind a lot already and if we go ahead with the plan it's going to create problems for us. How can I convince him that it can still be 'ours' even if I put up the money?"

How about: "When we first got together my lover and I were very imaginative sexually. We did a lot of things with each other that we had only fantasized about doing before. But gradually we learned each other's preferences and now we always seem to do the same thing. When one of us tries to introduce

something new or different from the mainstays, the other seems to automatically channel it back to the tried and true. We've tried to talk about it but it always seems like criticism and one of us gets defensive. Talking can make things worse too because we will try something different and both become self-conscious because it's an "Experiment." How on earth can we overcome this obstacle and get back to the hot and varied sex we used to have? We're both still very turned on to each other."

Are those convincingly Ann Landers-style letters? They are also real problems that may ring bells for readers in other couples. They are problems, however, that cannot be dealt with by a gay Landers dispensing stock answers and standard etiquette. These questions are important precisely because they are mundane and because we require innovative and distinctly gay answers to them. We do not, thank God, have any substantial body of etiquette for gay relationships. We are making it up as we go along. But why must each isolated couple do all of its own innovating?

Isn't it time we had not an advice column, but an advice exchange? Isn't it time we stopped looking at gay couples as a Fifties anomaly, as a threat to the promiscuous norm, or as "do-in" just fine, thanks"? Isn't it time we realized that couples are also gay people trying to push back the boundaries, trying to liberate themselves and create something new and valuable in its own right? Isn't it time that couples had a little room in gay publications?

Let's talk. What do you do when you come on to your lover and he doesn't respond? □

Got a problem and want to find out how other couples (or singles) have handled it? Write Merv Walker c/o TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. We'll print the letters and responses in a future issue.



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